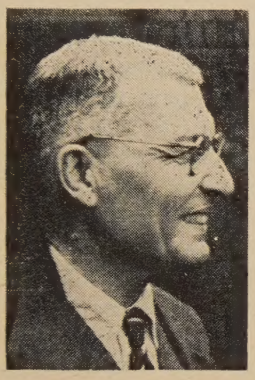
The Pulpit

A Journal of Contemporary Preaching



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VOL. XXIII, NO. 1 JANUARY, 1952

By Lyle Osborne Bristol

PREACHING:

SOME years ago C. H. Dodd brought to the attention of New Testament students the fact that the apostolic preaching, as recorded in Peter's sermons in the Acts of the Apostles, placed its emphasis on several statements that were considered primary. As the first Christian preachers went out to make the Christian message known in a pagan world, they used these statements with great effect. It is recognized that they were preaching to people who were ignorant of the Christian faith.

Living as we do in an age similar to theirs in respect to its widespread ignorance of and indifference to Christianity, we Christian preachers would do well to look carefully at these central affirmations of apostolic preaching. We may not be able to state them in the same form as did the primitive preachers, but we can use their content to make the Christian faith vital in our time.

The Continuity of God's Revelation

First of all, apostolic preaching emphasized the continuity of God's revelation to man. God was considered to have had a definite purpose in revealing himself through the patriarchs and prophets, the saints and seers of the Old Testament. This revelation was given not for or to one generation only, but as a preparation for the supreme revelation to come.

Today, at the one extreme, there are those preachers who declare that every incident in the Old Testament was a sign, visible or invisible, of the coming Messiah. They discover types and antitypes in abundance, until some interpretations become an insult to the intelligence. At the other extreme, and in reaction from this kind of exegesis, there are those preachers who hesitate to find anything in the Old Testament that would point to the Messiah. They claim that all such references are understood only *ex post facto,* and that the authors of the Old Testament writings had no intention of giving any meaning to their message beyond their own generation.

However, the general emphasis in modern preaching must find itself between these two extremes and in line with the apostolic emphasis. It is true that Peter found passages in which he saw a yearning for and a prediction of the Messiah. But it is also true that he did not expect a literal fulfillment of every word of these passages. The best example of this is to be found in Acts 2:17-21, where he quotes Joel 3:1-5. While God's Spirit has been poured out upon these followers of Jesus, yet the sun had not been turned to darkness nor had the moon become blood at the time of that event. Nevertheless, in this prophetic passage Peter found an indication of the outpouring of the Spirit as it had happened on the day of Pentecost.

The modern emphasis on God's varied revelation in the Old Testament is true to the spirit of Peter's thought. In various ways God had been preparing his people for his supreme revelation. It is, of course, a mistake to describe this as a progressive revelation, for it was not a continually upward apprehension on the part of man. Rather, it was like taking a trip over rolling country where at times the way is on the heights and at other times in the shadowed valleys. While many of us would like to be, and actually are, Marcionites in our disregard of much of the Old Testament, yet it must remain in our preaching as in the apostolic preaching to explain the background for the revelation of God in Jesus Christ. If our modern preaching was based more on Old Testament exegesis, it would go far to answer many questions that arise in the minds of our congregations.

The Historical Emphasis

In addition to its emphasis on the validity of the Old Testament revelation, the apostolic preaching was concerned to show that Christianity had its roots in history. Jesus Christ was not some great figure who might have lived in the age of the gods and demigods of ancient mythology. Rather, he was one who had an ancestry, who lived in time and place, and who was known by those who were proclaiming the apostolic message.

Since David had been the greatest king that Israel had known, and since David's descendants had ruled in Jerusalem for four centuries, it was fitting that Jesus should be able to trace his

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A scholar of the Church analyzes the essence of apostolic preaching and shows how it can satisfy our spiritual hungers today

APOSTOLIC AND MODERN

genealogy back to David. But it was equally important that Jesus had lived among men, had taught crowds and individuals, had been crucified at the order of Pontius Pilate, and had risen from the dead. At a definite time and in a definite place Jesus had come as a man into the experience of men. There was no doubt about his humanity.

The humanity of Jesus does not raise serious problems for modern preachers. We are not Gnostics; we do not subscribe to Docetism; in fact, we are seldom concerned with any questions as to the historical Jesus. But we must remember that if Christianity had been founded by some mythical figure, it is unlikely that it could have survived the competition of the mystery religions. While we are not very much interested in tracing Jesus' genealogy back to David, we do know that our faith in him has a solid historical basis. This is a decided advantage in a day when mythologies and legends are being subjected to careful scrutiny and, if without historical foundation, are being discarded.

The Lordship of Christ

The third emphasis in the apostolic preaching was upon the exaltation of Jesus as Lord. The first Christians were painfully aware that without the resurrection of Jesus from the dead there would have been no gospel. They had lived through those days between the crucifixion and the resurrection and they knew the nightmare of shattered faith. They could never lose the wonder and the joy of the resurrection.

These primitive Christians had not doubted that Jesus was human. But their faith in his divinity was affirmed by the resurrection. They had walked with him and had seen his works. But when he was crucified, all their flickering hopes had been extinguished. They saw only failure and tragedy. Their night of despair was changed to the blazing light of new hope only by the appearance of the risen Lord. There is no way to account for the resurgence of vitality and vigor among the first Christians except to see it as the direct result of the resurrection of Jesus and their new faith in him as Lord.

It is interesting to note that the whole conception of salvation is centered in the combination of the crucifixion and the resurrection. There is no theory of atonement here; that was to come later. Rather, here we find the joyous announcement that salvation had come. It was a matter of experience.

Our modern age has tried all kinds of human remedies to bring peace and happiness to the world. But what we fail consistently to see is that unless there is worship of, consecration to and dependence upon One who is greater than man, there can be no real solution to our problems. Here the preacher has an important opportunity. The apostolic message must be proclaimed in its exaltation of Jesus Christ as Lord. But it must be proclaimed because the preacher has found that allegiance to Jesus Christ does make a difference in life. Here is the best example of the necessity that preaching must come out of personal commitment to Jesus Christ as Lord.

The Holy Spirit in the Church

The fourth emphasis to be found in the apostolic preaching is the importance of the Holy Spirit in the life of the Christian community. Anyone who had lived through the day of Pentecost seven weeks after the first Easter could not ignore the power of the Holy Spirit. In an upper room in Jerusalem a group of people had come together in prayer. Upon them came a power that could be described not in words but in works. Henceforth the decisions of these people were to be made not in their own wisdom but under the guidance of the Holy Spirit. The message that they proclaimed was to be interpreted through the same Spirit.

As Peter preached, he was conscious that he and the other believers were being inspired and directed by a power from without. So evident was this that those who heard the message and saw Peter and his companions were impressed by it.

The doctrine of the Holy Spirit is almost completely absent from our modern preaching. Among the nonliturgical churches observance of Pentecost is the exception rather than the rule. Certainly it has none of the importance of Easter or Christmas —or even Mother's Day! We do hear about the Spirit when some preachers try to bring fear into the hearts of their audiences by preaching on the so-called unpardonable sin or the sin against the Holy Spirit. But whereas God and Jesus are more or less real to the average preacher and his congregation, the Holy Spirit remains vague and unreal.

One of the weaknesses of modern Christianity is to be found at this point. We are not conscious of the guidance of the Spirit in many of our con-

gregational decisions; we are not aware of his power within the corporate life of the local church; we are too prone to identify our own advantage with the leading of the Spirit, even though in this way Christian groups have been split asunder and faith has been weakened or destroyed.

Our modern preaching needs the assurance and positive emphasis that came to Peter and that can come to us through the reality of the Holy Spirit in our faith and life.

The Final Victory

Another important part of the apostolic message is the insistence on the imminent return of Jesus to bring the Kingdom of God to its consummation. This reminds us that in the New Testament period the Christian gospel was vitally concerned with eschatology and in many of its aspects with apocalypse. For the primitive Christians there was no question as to the outcome of the struggle between good and evil, between the devil and God. In the work of Jesus evil had been overthrown. In God's good time evil would be completely eradicated from the experience of men. The cause of God would triumph and God's faithful people would be vindicated.

That Jesus did not return to earth as soon as his followers expected caused a change in the form of the preaching but did not lessen the faith of the Christians in God's ultimate victory over evil. That has always been one of the beliefs of those who have found faith in Christ. In blazing apocalyptic utterances or in quiet perseverance in the faith Christians have been certain that the final word lies with God.

There is a great deal of pessimism abroad today, even among Christian people. The power of evil seems so strong that fear haunts the hearts of men. Efforts of good are met with fierce opposition or dismissed with sneering indifference by those in places of leadership and authority. Forces beyond the control of most of us seem to have the world in their power, with the result that frustration writes a large question mark across life. Is it of any use to be on God's side?

In the face of all this the Christian preacher must have a strong faith in the ability and willingness of God to bring victory to his people. In his pulpit and in his life the preacher must bring hope and confidence to those who are troubled and terrified. We need the apostolic faith in God's victory. While we may not use the same terms as the primitive Christian preachers used, we must not neglect the assurance that prompted their message.

In the apostolic preaching, the preacher always made a final exhortation. It was not enough to proclaim the great certainties of the faith. Unless these could be interpreted in daily living, he considered that he had failed. The hearers were urged to see their lives in the light of what he had been saying. Then they were to repent and believe in Jesus Christ. In this faith they were to walk from that time on.

Our modern preaching finds itself in difficulties in two ways at this point. On the one hand, there is the danger that we shall exhort without an adequate basis for our exhortation. On the other hand, there is the tendency to teach without any purpose in our teaching beyond a mere statement of facts. We must present to our people the Christian faith in all its completeness; and we must let our people know that we are sincerely concerned with their reaction to the claims of Christ—for a first commitment of life to him and for a continuing consecration to his will and work.

Thus we see that the apostolic preaching was a proclamation of the central realities of the faith. God had prepared for his revelation in Jesus who had come into history to bring salvation to men. He had been crucified and then exalted as Lord. Through the Holy Spirit he inspired and guided his followers. The final victory would be with those on God's side. Therefore, by repentance and faith, men ought to accept the revelation and the salvation and enter into the joy of the Christian life.

As an appendix to all this, we ought to recognize that this preaching was followed by careful and extended teaching concerning the meaning of the life and death and resurrection of Jesus Christ. The modern preacher stands in the tradition of those who proclaimed the certainties of the faith; but the modern preacher stands also in the tradition of those who carried on the process of instruction for all who repented and believed. Blessed is the minister who sees this as his twofold privilege and responsibility and so prepares and serves that the ministry be not blamed!

Eternal Worker, in Our World Creating

Finlandia. 10.10.10.10.10.10.

ETERNAL Worker, in our world creating,
Within thy living universe, our home;
Thy work goes on in ways beyond our knowing,
The web of love, the life within the loam;
Eternal Worker, in our world creating,
Make this, thy living universe, our home!

Eternal Father, source of love almighty,
Teach us the way, that Jesus Christ has shown,
The way of love, the oneness of thy family,
Our Father God, earth's children all our own!
Eternal Father, source of love almighty,
Teach us the way that Jesus Christ has shown!

Creative Spirit, in the depths within us,
Transform our world—beginning in our hearts;
Renew our mind, remake our human goodness,
Restore the whole, bind up the broken parts;
Creative Spirit, in the depths within us,
Transform our world—beginning in our hearts!

WALLACE V. AULT.

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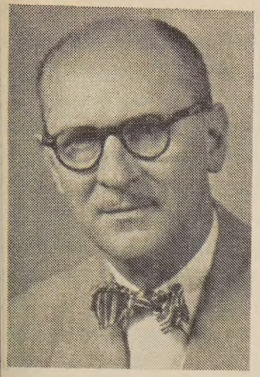

By O. Walter Wagner

Christ's Authority in Current Conflicts

In the name of Jesus Christ . . . Acts 3:6.

ONCE there was a courageous command in the words, "In Jesus' name." Once this expression proclaimed Christ's authority over all life. Today we still mumble the phrase to close our prayers, but for most Christians it has become a pious cliché, a magical charm, a meaningless embellishment.

"In Jesus' name" means, "In his spirit, by his power to rule the hearts of men." "In Jesus' name" is the gospel in a gem, a faith in a phrase, a commitment to a way of life. It proclaims *his* authority. It pronounces *his* power. It professes *his* purpose. It demands *his* practice.

Revitalizing these words can only be accomplished by reinstating Jesus as Lord of life. That we have dethroned him by our devotion to lesser gods and by our allegiance to the sacred cows of society is everywhere evident. We keep his words on our lips but Christ far from our daily decisions and deeds. The gulf between profession and practice has widened alarmingly in our generation. Conscientious commitment to the Prince of Peace is likely to make you suspect with the Committee on Un-American Activities. To be critical of our economic system is apt to get you labeled a Communist. Being basically brotherly is bad manners in half of the nation. Being reverently revolutionary in one's religion wins one the opprobrium of being a radical.

The Military Mind

In the area of peace, the military is god. In economics, free enterprise is worshiped. In brotherhood, white supremacy rules. And in religious circles, *my* church, *my* salvation and *my* bible often overshadow Jesus, the Christ. Modern life tries to relegate Jesus to a minor role. Modern Christians must exalt him as lord of life. They must supplant the gods of our secular society and enthrone the authority of the Living Christ.

Few people are unaware of the dominance of the military mind in the affairs of the world. The mind of Christ is not a matter for serious discussion in Leningrad, London, Paris or the Pentagon. During the depression days of 1933-34 little children on my street lacked milk. A father of twins saw one of them die of undernourishment Along with other aroused citizens I went to the governor and appealed for a larger relief allowance. The press ran a headline, "Pastor and Labor Leaders Want Dole." An important pillar of the community met me on the main street and said, "You ought not be associated with such people in such causes." I was utterly unprepared for his answer when I asked him what he would do to provide food for hungry children. He calmly said, "All we need is a good war. Then things will boom." He was willing to sacrifice the blood of the young men around the world, rather than to increase his social sensitivity. The military mind had won a convert. The mind of Christ was lost to him.

Glaring Manifestations

Manifestations of the military mind are glaringly before us in billions appropriated without taxes to raise them; in military measures enacted into law with minimum debate; in unilateral decisions made without due regard for the United Nations; in weapons of mass destruction fabricated without qualm of conscience as to consequences; in conscription of youth without conscription of the profits of war.

The 82nd Congress spent $28 billion for military purposes. This means we are extending the arm of Mars around the world and limiting the right to speak freely at home, to associate freely and to learn as one wishes. We were committed to a policy of protecting Formosa by the word of one man. We were plunged into the suicidal armament race through the hydrogen bomb decision without public voice or vote. We must sacrifice our sons but have no means to take the profit out of war. These capitulations to the military mind are second only to our submission to political power. The Pentagon is far more effective in political affairs than are the pastor and his people. The political machine driven by military might makes the Nazarene a nobody. So they think!

'In Jesus' Name'

It was not always so. It need not be so. In the year 404 A.D. Telemachus, a Christian saint, came to Rome to see for himself if it were true that for the sports of lords and ladies human beings killed

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each other in gladiatorial contests. The rumors he heard were mild compared to the bloody butchery he saw. What Telemachus did not know was that the gladiators were prisoners condemned to death. Dressed in purple and red robes they were slaughtering each other because he who came out victorious was released from the dungeon and certain death. Telemachus sat in the pagan amphitheater and saw the first act of a long program on this Roman holiday. He restrained himself as best he could and then made his way to the balcony above the stage. Before the fourth contest he jumped upon the stage and raised his hand and cried, "In the name of Jesus Christ, stop it!"

The leading lord of the day was not in a mood to have his sport interrupted. He stomped to the stage and took out his sword. Telemachus knelt, raised his hand and demanded, "In the name of Jesus Christ, stop it!" The leading lord ran his sword through the stomach of the old saint.

Where Telemachus had been sitting men murmured: "He was a defenseless old man"—"They did not need to do that"—"Bloody business!" Some left at once. Soon the balcony was empty. In a little while the amphitheater was empty. All who remained were the leading lord and the saint impaled on the sword.

The Mind of Christ

That day marked the end of the gladiatorial contests. Is it not about time for the church to jump upon the stage of the world and say, "In the name of Jesus Christ, stop it"? The military mind may crucify that church, but I promise you a resurrection—a resurrection of the mind of Christ. It is our bounden duty to give our deepest devotion to Jesus, the Prince of Peace. Our first duty is to be disciplined by the authority of Christ.

In our economics free enterprise is worshiped. Materialism is America's real religion. To it Americans give their last full measure of devotion. Dr. Charles Malik, minister of Lebanon in the United States and chairman of the delegation of Lebanon to the United Nations, says:

> There are many phases of Western life which are repulsively materialistic. The spirit of business and gain, the maddening variety of things exciting your concupiscence, the utter selfishness of uncoordinated activity, all this is not something to attract and inspire. There is little to choose between the soulless materialism of the West and the militant materialism of the East. There is a general weakening of moral fiber. Quality is in eclipse. Quantity and size are dominant. Not the better and truer, but the larger and physically stronger —these call forth moral approbation.

A young artist in my former congregation, Carlton Stute, studied design in Chicago. While there he painted with almost photographic accuracy a section of the slum area on Wells street. In dirty grays his canvas caught the grime, grease, grit and gruesomeness of this area. Amid dilapidated buildings a woman hangs out her washing in the smoke and scum. Children are playing a game of old cat. One child is the focus of attention. Each time this girl in the green dress tries to kick the can, bigger boys come from behind parked autos and steal the can. Consequently she never makes the score. She stands in the midst of this misery, both hands gouging at her tear-filled eyes and cries, " 'T ain't fair!"

Of course 't ain't fair. There is nothing fair about this picture and the millions it symbolizes around the world. 'T ain't fair to be born in the slums. 'T ain't fair to have to grow up in them to die in them. 'T ain't fair that the richest land in the world should have malnutrition among the masses. Only 7 per cent of the population of the world lives on American soil. We are a land fabulously rich and abundantly blessed. Piled on the map of the United States is 64 per cent of the commodities of life—64 per cent of all the sugar, the shirts, the sewing machines; 64 per cent of all the automobiles, tractors and trucks; 64 per cent of all the cotton and the clothes; 64 per cent of all the wheat, the bread, the corn, the cattle and cream. Last year we had a national income of $256 billion. Last year the slums in our 13 largest cities were overcrowded. 'T ain't fair!

Uneasy Consciences

Four-fifths of the people of the world will go to bed hungry every night this year. They will have eaten, but not enough. For four years I gave my time to Church World Service. I have seen how our crass materialism with its maldistribution of goods and commodities depletes, deforms and destroys the bodies of men. In a rubble European restaurant I sat next to a starved victim of war. Both of us were eating an inadequate, rationed meal. We shared a rationed paper. Suddenly he thrust his part of the paper before my eyes. There was a picture of mountains of potatoes being burned with gallons of oil on the lush fields of America. I tried to explain that under free enterprise, when there is overproduction it must be destroyed to keep prices up, to keep more people at work, to keep more people eating. It sounded pretty silly. All he did was to scrape his plate. He said nothing. His stomach growled. He got up hungry. I thought I heard him say, as he walked away, "American people—beasts." Maybe it was "feasts." Maybe it was my uneasy conscience.

One does not need to be an economist to know that 7 per cent of the world's people cannot consume 64 per cent of the world's goods without bringing debilitation, disease and death to the desperately poor. Our wanton wealth and materialism are false gods. No economic system must be so glorified as to submerge the Master's mission. He came to give life, abundant life, to all. He must be enthroned again. Is it not time that the church jumped upon the stage of the world and demanded, "In Jesus' name, bear ye one another's burdens"? Is it not time to proclaim him Lord of life—of all life?

Sin of White Supremacy

Our white supremacy has dethroned Jesus as Lord of all people. We place our prejudices and our segregated practices above our devotion to him. What we call Christianity is often only tha

which sets us apart from Jews and segregates us into nice white churches where we belong to the better class of people.

I've been around a good bit and have covered a good part of the world, most of our states and big cities. I know the usual prejudices and am familiar with the subtle ways of keeping people in their places. An overdose of salt in sandwiches tells the Negroes in one city that they aren't welcome in the restaurant. An exorbitant rent keeps them in their part of town. "Door rights reserved" tells its own dehumanizing story to all who have eyes to see. "Gentiles only" are the black words that spell out our religious bigotry.

I have mulled over the fact that these symptoms of religious bigotry, racial discrimination and hatred are indications of the degree of the decadence of our body politic. They are the boils on the surface of a sick society. Below are the cauldrons —race riots in Detroit, red-baiting all over America, and prejudices against Jews across the world.

Dethroning prejudice and enthroning Jesus as Lord means at least these three practical steps: First, a Christian will not accept public privileges denied any other person. Second, a Christian will voice his protest as far as humanly possible against every act of discrimination. Third, a Christian will not only work against the evils of materialism and racism; he will identify himself with those who are hurt by these evils. Is it not time that Christians jumped upon the stage of the world and said, "In Jesus' name, all men are brothers"?

In religious circles lesser loyalties have often received major emphasis. *My* church once took precedence over the one universal Christian church. *My* interpretation of the Bible once led to a misrepresentation of God's eternal truth. *My* salvation once excluded God's other children. Today we are making real strides in the ecumenical movement. The drive is toward the lordship of Christ in his church. The drive is away from competition to cooperation; away from dissension toward unity; away from denominationalism toward the Kingdom of God. At long last, the lordship of Jesus is being realized in a measure in his church.

We are still a long way from the goal but we are headed in the right direction. Fields of cooperation are flourishing. Great celebrations of Christian unity are the rule of the day. Worldwide communion, the "One Great Hour of Sharing" program, citywide Lenten services, the tremendous growth of union Reformation Day services, the rise of the National Council of Churches, the expanding program of the World Council of Churches—all these spell out that Jesus is Lord of his church.

Having said all that, it must be added that Protestants still do not adequately support interdenominational causes. Contributions to *my* church come first. Contributions to the ecumenical movement, to councils of churches are still optional and woefully inadequate. Is it not time for the local church member to jump upon the stage of the world and shout, "Let us exalt his name together"?

The authority of Jesus and his lordship in the church rests upon the cleansing of all our temples. We must cast out the military mind and accept the mind of Christ. We must cast out materialism and bring in stewardship. We must cast out racial and religious bigotry and bring in brotherhood and crown him Lord of all.

Titles and Texts

What Pulpit Readers are Preaching About

Thomas R. Pendell, Community Methodist, Newport Beach, Calif. "The Voice of God." Jer. 1:4—*The Word of the Lord came to me.*

Harry T. Bridwell, Central Church of Christ, Buffalo, N. Y. "Puppet, Patron, or Partner?" I Cor. 11:28—. . . *let a man examine himself.*

Harold H. Wright, First Congregational-Unitarian, Fort Collins, Colo. "The Voice of America." John 8:32—*And ye shall know the truth and the truth shall make you free.*

Malcolm Matheson, South Congregational, Brockton, Mass. "The Mountain-View." Luke 4:5 —*And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time.*

Horace S. Smith, Avondale Methodist, Avondale Estates, Ga. "Walking Out on Jesus Christ." John 6:66—*From that time many of his disciples went back and walked no more with him.*

J. Harold Jones, II, Cornerstone Methodist, Clarendon, Ark. "Advancing through Tribulations." Exod. 14:13a, 15b—*Fear not, stand still, and see salvation of the Lord. . . . Speak unto the children of Israel, that they go forward.*

Roy H. Brown, Pasadena Presbyterian, Pasadena, Calif. "The Trademarks of a Christian." II Tim. 1:7—*God has not given us the spirit of fear: but of power and of love and of a sound mind.*

Herbert Zebarth, First Evangelical United Brethren, Milwaukee, Wis. "Life's Real Choice." Luke 10:42—*But one thing is needful; and Mary hath chosen that good part which shall not be taken away from her.*

Donald G. Holsopple, Salamonie Church of the Brethren, Lancaster, Ind. "Facing Issues." Mark 13:4 (R.S.V.)—*Tell us, when will this be . . .*

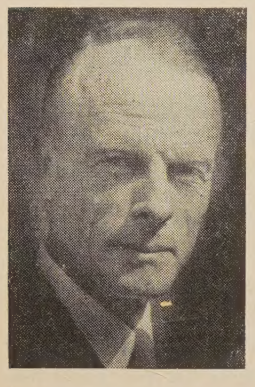
Sherrill B. Biggers, Kilgo Methodist, Charlotte, N. C. "The Successful Businessman Who Wouldn't Tithe" (Jacob). Gen. 28:22—*And of all that thou shalt give me I will surely give the tenth to thee.*

Let No Uncertain Trumpet Sound—For Peace!

By Allan A. Hunter

If the trumpet give an uncertain sound, who shall prepare himself to the battle? I Corinthians 14:8

WHEN St. Paul asked that question he was calling on all Christians to be less vague and more bold in their witness. That call is no less apt today. For a mighty struggle is on. A terrible menace confronts us.



What is the deadly enemy? A habit, the war habit, that threatens "the annihilation of any life on earth." The words are Einstein's, and they are not hysterical words but sober truth. But annihilation of life is not the chief issue—not for us in the church. The chief issue is whether or not we are loyal to Christ.

To hear people talk, one might think that such loyalty was dangerous, not to spiritual wickedness in high places but to all that is good. As if our safety depended upon compelling great masses of people "on the other side" to feel more unsafe! As if our hope was not in the drawing power of the cross but in mutual terror! As if to ensure our grandchildren being Christian we had to act like devils now! The early Christians didn't think Christianity was that pusillanimous. The trumpet of Christ summons no follower to such timidity today. Don't be afraid, he says in effect, don't be afraid of the opposing military group whose power is merely to destroy the body but after that they can do no more; I'll tell you what to be on guard against: Evil that would disintegrate your soul.

That precisely is what the institution, the method, the habit of war now threatens increasingly to do. It threatens to cast our inmost being into hell. The hell in this case is not everlasting flames. It is callousness to human suffering, unawareness of victimized neighbors, moral degeneration, despair as to God's unlimited "love that is power and power that is love." Against that ultimate disaster we must take the peacemaker's initiative, the Christian offensive, the sword of the spirit.

Disciplined Courage

"Love your enemies, pray for those who persecute you." Why? So they will be nice to us? No. But so we may become children of our Father in heaven. The idea of standing up to evil in this new and living way is so we can share, if only infinitesimally, the nature of God who lets his sun shine on just and unjust. The Christian offensive means warfare without killing or hating. It takes all the disciplined courage any man can rally, all the tested integrity God is willing to make available. To act in this new and living way requires grace. But isn't grace what we're here to receive?

Out in China a Japanese soldier was charging at Merlin Bishop with a bayonet and coming fast. (That was because he wouldn't surrender the keys to the mission buildings.) When the point of the bayonet was a foot from his body, Bishop stepped aside. With his right hand he grabbed the butt of the rifle. With his left he hugged his assailant tightly. Bishop smiled and kept on praying that God's love might pour more fully through him. At last the other's face relaxed into an answering smile.

That is a happy ending. But in the Christian religion you do what is right because it is right, not because it is expedient. Nevertheless, "it is no weak Christ we have to deal with but a Christ of power." The new weapon our Lord puts into our hands is not of metal. It is made of the ultimate spiritual energy of the universe. But this weapon although potent does not guarantee what the world calls "success." The kind of force that comes through Jesus does not ensure the physical safety of those we are responsible to protect. Risks? Yes, and without limit. "No religion," says William Ernest Hocking, "is a true religion which does not make men tingle to their fingertips with a sense of infinite hazard." But the hazard now is in the right direction, and that is the will to save, not to destroy.

The key word is not security but that life which comes through the willingness to forget self-preservation. That is not defeatism. It is the Father's good pleasure to give us the Kingdom. The Sermon

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ALLAN A. HUNTER recently observed his 25th anniversary as minister of Mount Hollywood Congregational Church, Los Angeles. After graduating from Occidental College in Los Angeles and from Princeton, he taught for two years at Assiut College in Egypt, served with the Y.M.C.A. and the Red Cross in the Near East during World War I, and studied social and political conditions in India. He has written a number of volumes, his latest being Courage in Both Hands, *which is a book of sermon illustrations for use with boys' camps and youth groups. His ministry has been marked by an active concern for world peace and Christian social relations.*

on the Mount is not to mock us. It is to encourage us to reach the "Kingdom within," the capacity to become new creatures in Christ, looking at people differently, eating differently, speaking differently, sleeping and waking differently. That's the full-time job ahead, and creation is in travail, struggling to give birth to followers of Jesus who will give this new way of living a fair try.

This full-time job is full of variety. It is more than that but it emphatically includes peacemaking. Each person working at it will rely on the power of God and the wisdom of God, in terms of his own integrity. One citizen will withhold from the war system that percentage of income taxes which the government devotes to preparation for mass killing. Another will withdraw what support he can from Mars by openly refusing to take the military oath and without self-pity accepting the consequences. Somebody else will specialize in clearing his mind and tongue of negative generalizations about neighbors near and abroad. A few will train themselves, by a stepped-up personal discipline in Christian living, to resist possible invaders firmly but nonviolently.

Neutralizing Hate

When we arm ourselves with conventional military means, says A. J. Muste, we arm our opponent. But suppose we threw our guns away? The world believes such action only invites attack. The world is right, if the motive is cowardice, the condoning of evil, appeasement. If the disarming, however, is a positive and drastic effort to make the country a channel of God's redemptive power, who can say the consequences would be bad? Maybe Gandhi was right and real love, the highest kind of love, has that in it which can "neutralize the hate of millions." The point is we are to do what our conscience tells us it is right to do and not what our surface intellect playing with calculated chances imagines will be expedient.

The Christian offensive requires the putting of ego, our own included, where it belongs, under law instead of against it. War is anarchy, the unwillingness of ego to subordinate itself to the traffic rules. The vanity, fear or greed can be inflated 150 million times or 200 million times or 150 million times. It is still ego in defiance of the will of God if it refuses to consider the supreme Will which, we trust, wills good for all men on this planet.

Where to begin? In our own back yard. That's where authentic democracy, the opposite of ego, has to work. It may mean upholding the civil liberties of people whose opinions we do not like. It may also mean the removal of the color bar not only from employment but from church membership.

But how about the worldwide and at the same time humane enforcement of law that now seems so imperative? Among large units of people we have to have traffic regulations. How arrange that those regulations are kept and by methods that do not deny the Christian purpose? For one thing we have to keep clear the difference between war force and police force. War force kills indiscriminately and wholesale; police force simply aims to bring the culprit to trial. War force does not try to redeem the offender; police force increasingly does. The church has no right to be confused at this point.

An appalling gulf now separates man from man. Across that gulf of lawlessness a bridge has somehow got to be constructed. We are not yet pure in heart enough and therefore smart enough to visualize the details. But that need not daunt us. The engineering will come once there is a new spirit. And that requires not only disarming and looking to a higher command that that of anarchistic, war-habituated states. It requires a new initiative against starvation, overcrowding, sickness, and darkness in human minds.

Enlightened Self-Interest

We Americans have about half the wealth of the world, whereas nearly half the world today is half-starved. Once a day, before we eat, we can face that fact in the light of Christ's stern compassion. Bread for ourselves may be a material question. Bread for the starving, however, is *not* a material question. What we don't do for our hungry neighbor may do something terrible to our own soul.

Such concern as Christ puts upon us for fellow human beings no matter what side of the tracks or iron curtain they may be on will be expensive. But why should it be cheap? To recall the commitment of Dick Sheppard, what we seek is not "peace at any price but love at all costs," When the Quakers, not many years ago, sent streptomycin to the Russians with the Nobel prize money awarded them, they were not playing safe. That streptomycin could have been misused against the Quakers. Some Russian scientist, living because of it instead of dying, might have invented some horrible weapon that eventually would blow us all up. But love never lets itself become hypnotized by such risks. When the Good Samaritan restored to life a Jew at the side of the road, was he not technically making his own group vulnerable? That Jew whom he salvaged *might* lead an army, later, against Samaria. The rescuer's own wife *might* be raped. Even so! The Good Samaritan had in mind something higher than security. He went ahead and helped a potential enemy, politics or no politics. Maybe that is what God is doing all the time with his children. Consider how he treated the son who went to a far country, not taking No for a final answer. But are you and I much more cooperative than that prodigal? Yet here we are! God took a long, long chance on letting us get born. Well, we too have to make ourselves vulnerable to each other by sharing with one another.

But can we stop with making bread, health and old age available in a world with something like 20 million additional mouths every year to feed? The foxes are "agin'" birth control—for the rabbits. There will be stiff resistance. But why shouldn't peasants at the subsistence level, for

the sake of their family's welfare, choose how many children they shall have. Perhaps Nehru is helping to lead the way in his proposal to establish clinics in India that will give advice on family limitation to those who ask it. Do you picture Jesus denying the poor the knowledge they need to set them free from involuntary parenthood, overcrowding and exploitation?

Quite possibly there isn't a gesture we make with our hands or eyes, a word that passes our mouths, a flashing thought, an upsurge of desire, a quick or long-range decision that is entirely unconnected with the issue of that loyalty to Christ which points unequivocally toward world peace. At this very moment, by our attitude, we may be voting either for the annihilation of any life on earth or for that triumph of spirit out of which alone reconciliation can come.

This is an inside job, not for statesmen alone. It involves us all, whether grass-roots or brass hats, whether of "east" or "west."

Paying the Price

A Korean pastor, serving lepers near Soon Chen, pinpoints the issue. The two sons of this pastor were killed in guerrilla action. The murderer was captured, brought to trial and sentenced to die. Before the court the Christian peacemaker made a plea. He asked that the murderer, presumably a Communist, be handed over to him so that he could show him the superiority of Christianity to Communism. The plea was granted. The Communist who had killed the pastor's two sons came to live in the pastor's home as a son. But that was not all. "The pastor's daughter," writes Albin Bro, "later went to the murderer's home and village and lived among them as a daughter."

There *are* human beings single-minded or pure in heart enough to seal their faith with their lives. This pastor was such a person. Months later, another group of Communists came to his village. As they approached, friends begged him to escape. It was quite a decision for the pastor. Korea would need men like him. But could he leave the lepers who couldn't get away? He decided to stay and was soon shot, loyal to an insight that bullets cannot destroy.

That Korean disarmed and paid the price. He looked to a higher authority than his own self-will. He shared. We would like our government to do the same. What then shall we do in that direction? We can practice this positive dynamic way of living ourselves.

Such is the Christian witness. It points to radiating power that can ultimately penetrate and affect the minds of those we may be tempted to consider hopeless, but God does not. This pervasive energy of the spirit is ultimate. It alone can reach the deep will of men. It is on this spirit that we dare to stake our lives, not on the old arrogance of killing. What we are to summon men to is nothing less than the same force that poured through Jesus, overcoming evil with God's own good will.

If we fail to speak up in behalf of this creative alternative to war, we may be traitors to the very Source of life. Let, therefore, no uncertain trumpet sound!

New Testament Windows

Keep Trying!

"ASK, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7:7-8. Parallel, Luke 11:9-10.) This heartening and all-inclusive promise is notable in one regard not commonly noticed: in the Greek every verb in these two verses is either in the present or the future tense, which means that every one of them denotes continuing action. The meaning is:

"Keep on asking, and it shall continue to be given you; keep on seeking, and ye shall keep on finding; keep on knocking, and it shall continue to be opened unto you: for every one that keeps on asking keeps on receiving; and he that keeps on seeking keeps on finding; and to him that keeps on knocking it shall continue to be opened."

Such New Testament sayings are windows through which we may see some of God's eternal, saving truth and beauty. We may look at the window or we may look through it and see something more. In George Herbert's poem "The Elixir," which we sing as a hymn beginning

> Teach me, my God and King,
> In all things thee to see,

there is this quaint but meaningful stanza which we never sing:

> A man that looks on glass,
> On it may stay his eye;
> Or if he pleaseth, through it pass,
> And then the heav'n espy.

J. RUSSELL CARPENTER.

The Art of Comradeship

A letter from one who has developed the art of comradeship to a high degree contains great wisdom:

> Let each one look about him and try the exciting game of inserting a question here or dropping a remark there to find the one or ones whose mind can companion his. There will be someone. It may be the neighbor who leans over the backyard fence, the worker in the same office, the grocer, your fellow committeeman whom you scarcely know otherwise. If people would learn to talk to someone about their relationship with God, to talk frequently and freely, and remember this "Everybody is hungry for God," it would give them courage to find their way past the barrier of convention and discover the really creative relationship.
>
> —*Albert Edward Day.*

The House of Amity

By Alfred W. Swan

Text—Psalm 84.

THIS Psalm may well be called the "Ushers' Psalm." It was probably a processional chant as worshipers went up to the temple. But in figures of speech, some subtle and lovely, some vigorous and clear, it describes what one may observe or feel in any house of God.

"How *amiable* are thy tabernacles"—how *friendly* is the house of God! The roots of that word have marched across the centuries, with sentiments of love. When you come into the tabernacle of God—whether tent or temple — in contrast to many harsher places in the world it is a place of tender friendliness. Can't you feel that at the door of the church?

It is for this that souls are longing and hearts cry out. Who knows how many come to the church of a Sabbath morning with hurts bravely hidden but so deep that they cry out unto God. The world is dying for a little bit of love. Body and soul reach out timidly and humbly here for that comfort in life which may be had only where God is alive. This place is to assure men and women he is alive and compassionate.

"The sparrow hath found her a house." Did you never see, as all the people flock into the church, how some very quiet and plain folk, like the sparrows in gray and brown, quietly and comfortably slip into their places in the house of God and find it just like home? "And the swallow a nest for herself, where she may lay her young." Here come the lovely young mothers confident that they may bring their children here with assurance. Isn't it beautiful to see them here?

The altar of God, the Lord of hosts, is the sure refuge of even the least of these who seek their safety there.

I

A second stanza of the Psalm begins with recognition that the strong man too does well to place his heart and his trust in Zion the city of God. But strong men too pass through valleys of shadow and weeping. Yet in this house the valley of sorrow is swallowed up in a peace which passeth understanding, till it becomes a spring of refreshment. That is what the church is for.

Why, even early rains cover people with blessings here. And if misfortune strike them when they are young, they are made but stronger. And they go from strength to strength in the endless procession of God's people on their way to heaven.

You will see them here, young and old, strong men and maidens meek, by the harp of prayer touching the very heart of God, till they obtain the blessing.

II

Then the third stanza is a brave and grateful acknowledgment of the blessing of being in the house of God. One day here is worth a thousand anywhere else.

And then the ushers' verse—"I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." To stand even at the threshhold of the door of righteousness is better than to own the house of riotousness. Oh, is it not good to be here? Can't you feel it when you step into this place with Christian friends?

So that in a lifting confidence we exclaim: God is our shield; he will give us grace and glory! Nothing will be withheld from them that here put their trust in him.

Is it not a good thing to usher people into such an atmosphere, and to watch them refresh themselves in the House of Amity!

ALFRED W. SWAN has been minister of the First Congregational Church of Madison, Wis., since 1930. He received his B.D. degree from Union Theological Seminary, New York, in 1921 and has served frequently as a preacher at student conferences and church convocations. His articles and sermons have appeared in many religious publications.

TURNING A NEW LEAF

One thing we can always do with our lives. We can let the past bury the past. We can always begin over again. Kathleen Wheeler expressed it in verse:

He came to my desk with quivering lip—
The lesson was done.
"Dear teacher, I want a new leaf," he said,
"I have spoiled this one."

I took the old leaf, stained and blotted,
And gave him a new one, all unspotted,
And into his sad eyes smiled,
"Do better now, my child."

I went to the throne with a quivering soul—
The old year was done.
"Dear Father, hast thou a new leaf for me?
I have spoiled this one."

He took the old leaf, stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled,
"Do better now, my child."

Each day is a new beginning,
Each morn is the world made new.
O ye who are weary of sinning,
Here's a hope and a chance for you.

By Hamilcar S. Alivisatos

PAUL'S LABOR OF LOVE

Knowing that our labor of love was not in vain. I Cor. 15:58; I Thess. 1:3; 3:5.

IT is with deep emotion that I address myself to you, good pilgrims from abroad who have followed in the steps of the great Apostle, because, whether we will or not, his famous speech to the Areopagus is directly linked with these few poor words that I am addressing to you on the occasion of this festival, and with the thoughts and reflections which arise out of it in your own minds at this solemn moment. Paul's speech was addressed to those who were agnostic and searching after the unknown, "if haply they might feel after him and find him" (Acts 17:27), but our words and thoughts today come from those who have known and found him, who consciously "follow his steps" (I Pet. 2:21), who have thoroughly penetrated the deep but clear waters of Christian thought and ideology and are fully living the life in Christ.

The public of Athens at that time, comparatively speaking, was not perhaps so very far away in its thought and outlook on life from the audience to which I have the honor to speak today.

The thoroughly Greek reply of the men of the Areopagus to Paul, "We will hear thee again" (Acts 17:32)—whose words had indeed the immediate result of the conversion to the new religion of Dionysius the Areopagite—was indicative of courteous good will and the wise and sensible realization that they needed time to assimilate these deep sayings. And yet there is not such a great difference between that and the critical Christian thought of today, which has been greatly influenced by the strong currents of older and more recent philosophy and the modern way of life, and tries to reconcile its theology with the conditions thus created, without as then giving absolute attention to and insistence on the "one thing" of Christ "which is needful" (Luke 10:42).

We invited you to join in our celebration in the midst of our still smoking ruins, our poverty and wretchedness, and our mourning for our kidnaped children and the unnumbered victims of the war, not ashamed for our misfortune but rejoicing in our sufferings "of the present time," because "they are not worthy to be compared with the glory which shall be revealed" (Rom. 8:10), and because we "have held fast the profession of our faith" and have not allowed all these things to influence our Christian character or our Greek self-respect, to which we have always remained true. Thus we have considered it quite natural that you should share our joy for our constant witness to the twofold freedom, the freedom inspired by the Greek spirit and the freedom due to our Christian ideology.

Truly we are by no means unaware of, nor do we in the least underestimate, your achievements in comparison with our own—the first spreading of Christianity to the still uncivilized parts of western Europe through the blood of the martyrs its further propagation and consolidation through the amazing activities of the missionary monks and organizers of the Western churches; the development chiefly through them of Western civilization from the starting point of the monastic centers, from which emanated the new Christian ideology and life after Christ; the mysticism which, originating in earlier times, reached real spiritual heights during the later Middle Ages the very profound Scholastic theology, to which the development of Christian thought and knowledge owes so much; and the guidance and education by the church of the peoples of the West which brought them through the darker passages of the Middle Ages to the light, open places of the Renaissance. Nor do we by any means underestimate the value of the great religious revolution of the West of the 16th and 17th centuries, which however much it may be criticized from the narrower ecclesiastical point of view, is still recognized as the source and starting point of important intellectual developments and higher spiritual life for millions of men who were most deeply moved under the guidance of the word of God in the gospel, to which in its fundamental development a very considerable contribution was made by that Apostle whom we have assembled here to honor.

The word of God then, through the sowing of Paul, has borne abundant fruit throughout the Western world—first in Europe, then in the continents of America, and afterwards in Asia and Africa. Therefore the expression of gratitude to Paul is common to us all, since common is the source of our religion and common the starting point of our spiritual life, common the inspiration and motives of the very fact that we are Christians, common finally, above all today, the effort of us all, which draws thence its courage and in

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HAMILCAR S. ALIVISATOS is professor of theology at the University of Athens, Greece, and a leader in the World Council of Churches. This penetrating address by one of the outstanding church leaders of Greece will help our readers catch something of the significance of Paul's missionary efforts for our time.

An address delivered at the University of Athens on June 29, 1951, on the 1900th anniversary of the coming of St. Paul to Greece

WAS NOT IN VAIN

spiration, to maintain and preserve our Greco-Christian civilization, for ourselves and for the coming generations, against the powers of atheism and Antichrist. How could it be otherwise, seeing that we all believe in one and the same Christ, and have conscious assurance of our faith in Christ, according to St. Paul and St. John, for the final victory, because God "hath given him a name which is above every name" (Phil. 2:9), and because "there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12), and at which "every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10-11), and consequently because our faith is the certain victory that overcomes the world (I John 5:3).

I

Of course even a simple sketch of the apostle whom we are celebrating is no easy task. It is not difficult to understand this, seeing that even the portraits of him in recent Christian literature, important and well composed though they are—by writers such as Deissmann, Matthew and Höltzner, to name a few of the more well known—offer only a blurred image. I shall be glad however if, by throwing a little more light on the three chief sides of his personality, I succeed in creating even a fleeting impression that we are at this moment in the company of St. Paul. For today we ought not simply to be commemorating St. Paul, but to be realizing his presence in our midst, in a more vivid and conscious way than it was realized when, 1,900 years ago, he walked as a stranger through the streets of Athens and "his spirit was stirred in him when he saw the city wholly given to idolatry" (Acts 17:16). Then, after the wonderful sowing of the seed on Mars hill, he "departed from among them" (Acts 17:33) without noise or stir, to continue his wonderful work at Corinth, leaving what he had planted in Athens, which perhaps Dionysius or some other watered, to increase under God, as he was confident it would.

The three sides of Paul's personality which we now turn to examine are Paul the churchman, Paul the theologian, and Paul the mystic of love. These are the chief characteristics under which he showed himself to the world, and which he most deeply impressed on his tireless work in the church of Christ.

As is well known, many theories have been developed, especially since the Reformation, about the visible organization of the church, and a great deal of discussion has been carried on right down to the present day about its nature and what ideally or actually it is. I certainly do not intend to bring before you this great mass of discussion, and still less to become afflicted with the *rabies theologorum* which, in complete forgetfulness of the religion of love, many of its would-be servants have developed. I will only put before you the general lines of St. Paul's idea of the church, which, I believe, throw sufficient light to give us a right understanding of the first organization of the church by the apostles themselves.

First of all, it is to Paul that we chiefly owe the development of the wider meaning of the word "church," for it is he who speaks about the three ways in which the church presents itself as a visible human association; that is, the church of God or of Christ in the sense of the organization which includes all who believe in Christ; b) the local "church of Christ which is at Corinth or Ephesus" and so on, which includes the faithful in these places; and finally the "house" church, which included only those members of a household who believed in Christ.

The church of God is sometimes understood by Paul in its more general and theoretical sense, but in most passages of his epistles it is quite obvious that he is referring to the visible, local church and all its sections. He was concerned that these local churches should be stable and well ordered from every point of view, and therefore it was his boast that "the care of all the churches" constantly occupied him (II Cor. 11:28). On this point we can learn a great deal from the charge he gave to the elders at Ephesus (Acts 20:17, 38) about the pastoral oversight of the church according to the will of Christ and its proper administration.

The appointment of Timothy and the mission of Titus on his behalf speak clearly of Paul's administrative care for the churches. This correspondence of his is proof that Paul, having founded the churches and established bishops for their proper administration, continued to look after them. So, in season and out of season, he supports them like delicate young plants and builds them up in the faith and in love and affection, as with the Corinthian and Galatian churches, guiding them to the application of the highest commandment through the development of mutual aid and solidarity and through the consecration of the "collections" (I Cor. 16:1-2).

Truly the picture we get from the ecclesiastical activity of Paul reveals a churchman who was truly a leader. It is a mark of his pastoral greatness that he formulated for every pastor of the

church those four basic axioms which were absolutely realized in his own person: first, "I will very gladly spend and be spent for you" (II Cor. 12:15); second, "I live, and yet not I, but Christ liveth in me" (Gal. 2:20); third, "These hands have ministered to my necessities and to them that were with me"; and fourth, "It is more blessed to give than to receive, as the Lord said" (Acts 20:34-35), and "I am made all things to all men, that I might by all means save some" (I Cor. 9:22), with the final confirmation of his purpose which he gives in the exhortation, "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be ye followers of me, even as I also am of Christ". (I Cor. 10:32-11:1).

Finally, these fragmentary precepts are completed by the so-called "pastoral epistles" of St. Paul in their entirety, that is to say, the two letters to Timothy and the letter to Titus, in which he systematically elaborates what a bishop and those around him should be like and how they ought to behave in the house of God, the church. Here Paul reaches the height of the true "professional" pastor, as we would say today. When he has described all the elements in the equipment of the good pastor and has pointed out how he must fulfill his duties to his flock—in love and affection and, if need be, with severity too—he emphasizes the results of good pastoral care: it leads to the salvation of all men "whom the Lord wills to be saved and to come unto the knowledge of the truth" (I Tim. 2:4).

All this clearly shows that Paul was a pastor of the first order, and a churchman who founded, built up, extended and directed the church in a way that no one else has done, and directs it still today through his words and his example. He cared for it as tenderly as did Christ himself, the Lord of the church, whom he truly imitated through his own martyr's death.

II

But if Paul was one of the real leaders of the church, he was at the same time one of her greatest theologians. It is beyond dispute that he laid the foundations for the Church's later theology, which, by truly divine inspiration and revelation, was given to men as life-giving and saving faith, not as mere theory or book-knowledge.

It was Paul who created, rightly, the Christocentric theology of the church. His theology truly has Christ as its beginning and its end. For him, all things are summed up in Christ, "both the things which are in heaven and the things which are on earth" (Eph. 1:10), because God appointed him "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be head over all things" (Eph. 1:21, 22). Christ "is the image of the invisible God, the firstborn of every creature . . . all things were created by him, and for him: and he is before all things, and by him all things consist: and he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence" (Col. 1:15-19). "Christ is all in all" (Col. 3:11), and therefore Paul commands: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17), because "for him are all things and by him are all things" (Heb. 2:10). Thus Paul more than any other emphasized the position of the Lord Jesus Christ as the center of the new creation (II Cor. 5:17; Gal. 6:15).

Inasmuch as Christ holds the center and is the beginning and end of nature, man's true salvation issues from him alone and depends absolutely on faith in him. Only through him shall we be saved from wrath (Rom. 5:9). Paul preached that only if "thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). Christ is the "captain of our salvation" (Heb. 2:10) and "the author of eternal salvation unto all" (Heb. 5:9).

The means of this unique salvation is faith in the Lord Jesus Christ, without which there is no salvation. And the faith of Paul, as it has been analyzed in mystical reflection and dialectical definition, is not the faith of knowledge, but of *faith*, of internal assurance, which was formed after the dramatic conversion at Damascus. It is "the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). It is the result first of supreme spiritual elevation, and then of absolutely living out that which is believed to its final consequence—death itself.

The content of Paul's theology of faith may be summarized as follows: (1) The truth given by revelation, which only a Damascus could make possible, because without revelation man is unable to enter into the mysteries of faith. (2) Faith through this revelation in Jesus Christ, the Son of God, who from love and through love emptied himself to become man and was obedient even to the death of the cross. (3) Full and complete union with Christ and entire appropriation of his redemptive work. (4) Therefore, absolute faith in the unique value and power and sacrificial character of the death on the cross, and in the absolute truth of the resurrection. (5) The salvation achieved through this faith, of which we may be certain; when the faith has been kept and the course finished and death at last is reached, the crown of reward is certain from the Lord, the righteous judge (II Tim. 4:6-8).

This Pauline theology of Paul, which constitutes the basis of the Christological problem, was discussed and clarified by the Greek fathers and doctors and was given final definition by the great ecumenical synods. It is the common property of all true Christians. And it is the central fact of the faith of us all, who bless the Lord for the discovery of it.

But the theology of Paul is not exhausted by this great and fundamental fact of faith in our Lord

Jesus Christ. Paul also developed a theology of the church, which he not only defined as a local and living phenomenon with its administrative jurisdiction and the ministry of its faith; he also developed the relationship of this visible church and its earthly pursuits to the heavenly church, which is one and the same with the reign on earth of the Kingdom of God and with the heavenly glory (Rom. 8:18) in which all who truly and sincerely believe will burn like shining lights.

In this new creation, which has already begun for believers and which will be completed in the age to come, the new life is wrought out, and is permanently established in the new Jerusalem, which is above for all who truly love Christ.

As we see from these few and quite elementary facts, Paul holds the most important place as a theologian for his basic teaching about Christ and the church, which is the ground and starting point for the later theologians of the church.

III

The mystical tendency in Paul's nature has already been revealed in the course of these remarks. But his confession to the Colossians is worthy of special emphasis, since it offers a very clear picture of his mystical life and of the love which was the unique bond between that and his natural life. "For I would that ye knew what great conflict I have for you, . . . and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge" (Col. 2:1-3).

Paul's penetration into the mysteries of the love of Christ began beyond doubt at the moment of his extraordinary conversion. The young Saul, who had gone up from Jerusalem "breathing out threatenings and slaughter" (Acts 9:1) and had mercilessly persecuted "even unto strange cities" (Acts 26:11) those that believed in Christ, saw on the road to Damascus the light shining round about him a light "above the brightness of the sun" (Acts 26:13). That moment marks the starting point of his penetration into the strange, vast realm of the love which is in Christ, which became the very heart and center of his life right up to the moment of his martyrdom. Martyrdom indeed was the final conclusion he consciously drew from that love, after his initiation into the mysteries of the Kingdom of God.

That light which he persistently refers to in his speeches, he describes himself when he says, "I know a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven. And I knew such a man . . . how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter" (II Cor. 12:2-4). The voice commanded him to "stand upon his feet," because from that moment he was ordained to be minister and witness and apostle to the people and the Gentiles, "to open their eyes and to turn them from darkness to light . . . that they may receive forgiveness of sins in Christ and inheritance among them which are sanctified by faith" (Acts 26:14-18). It is the beginning of his new life.

At that moment, which was, humanly speaking, the moment of the revelation of his real self, he embarked from the land of hatred and wickedness, and entered with full sails, leaving nothing behind, into the world of love, gladly spending and being spent for others (II Cor. 12:15) and "being made all things to all men that by all means he might save some" (I Cor. 9:22).

From that time on, it was his constant struggle and care to persuade those who had newly received the grace of God, of the love which is in Christ and the necessity in freedom of serving one another by love (Gal. 5:13). Through this alone they are made sons of God in love (Eph. 1:5), because he constitutes "the bond of perfectness" (Col. 3:14). Only by keeping true to this, can we grow up into Christ, having him as the head in all things (Eph. 4:15), and "considering one another to provoke unto love and to good works" (Heb. 10:24). Paul emphasizes that "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us," and that this constitutes the wisdom of God revealed in a mystery which God has prepared for them that love him (I Cor. 2:6-10). This love is that which builds up because "if any man love God, the same is known of him" (I Cor. 8:3).

This great love of God to us is commended in the fact that "while we were yet sinners, Christ died for us" (Rom. 5:8). Paul assures us that "all things work together for good to them that love God" (Rom. 8:28). In exaltation he exclaims, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:35-39).

This love in its earthly manifestation is the supreme obligation which we have one to another. Wherefore he said to the Romans, "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law," because "love is the fulfilling of the law" (Rom. 13:8-10). Finally, from the height and depth of this principal Christian commandment, which, as has been said, was the very heart and center of his life, Paul found inspiration for the sublime hymn of love which constitutes the finest and highest point of his teaching. There his mystical exaltation rises to unattainable heights just because it penetrates

to such inconceivable depths in the understanding of his fellow men. This hymn contained in the thirteenth chapter of I Corinthians reaches the zenith of the spiritual elevation possible to man who is bound down as a wretched captive to the life of the flesh in this present world. Here are Paul's truly sublime verses: "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth. . . . And now abideth faith, hope, love, these three; but the greatest of these is love" (I Cor. 13:1-13).

It would be superfluous for me to add any other point about the personality of Paul. In his threefold character as of the strong leader and churchman, sublime theologian, and unapproachable mystic of love, we see Paul living in our midst and we hear him calling us all to walk as he did, uprightly and honorably, following after Christ and serving him, and living in the atmosphere of his love, in order that we may be united with him.

We all, especially the representatives of the Christian churches who have been brought together here from the ends of the earth in order to do honor to the great apostle, now that we find ourselves nearly at the end of the festival—we all, through our words and conversation with one another and our fellowship together after Paul, have most deeply and vividly been conscious of him as accompanying us, and have been more forcibly and fully aware of the greatness of his spirit than were the ancient Athenians. We have been aware of Paul with us; and, glorifying God whom he revealed to us, we understand now more deeply our obligations to ourselves and to one another and our responsibilities in the face of his promises.

Today we find ourselves on the one hand in the midst of the bitter struggle which is being waged for the complete annihilation of our Christian ideology. But, as our presence here demonstrates, we who have gathered together in spite of our divisions from the ends of the earth, proclaim in an ecumenical spirit our firm belief in the necessity to concentrate all our powers for the creation and consolidation of that great body which will make a victorious stand against the enemy that threatens the church of Christ. Our fortnight of fellowship together has clearly shown that we are all following the same road, and that, in spite of our divisions, we are all pursuing the same goal—towards the preparation, that is to say, of the great day when each and every one of us will be consciously incorporated in the mystical body of which the head and cornerstone is Christ. Therefore, it is fitting that as we separate and go our several ways, we should take back from this festival new strength and new courage and new resolve and new inspiration, each for himself and for his brethren, "to them that are afar off and them that are nigh," in order to be true to the precepts of Paul and make them the subject of our constant and reverent meditation. Then, when we have thus made all due preparation, we shall achieve the result that our descendants will celebrate in these same places a century hence—the two-thousandth anniversary of the preaching here of St. Paul. But they will celebrate in a manner demonstrative not simply of good will, as with us, but of decisive deeds, showing positively to the apostle that his word has been heard and his commandment kept, and that he no longer has ground for anxiety because "all things are become new" as he believed they would.

Let us go our several ways, with the complaint of Paul echoing insistently in our ears; "Is Christ divided?" (I Cor. 1:13). Let us heed his urgent behest "that we all speak the same thing . . . that we be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10), that we "hold fast the profession of our faith without wavering . . . and that we consider one another to provoke unto love and to good works" (Heb. 10:23), and this "that the abundant grace might through the thanksgiving of many redound to the glory of God" (II Cor. 4:15). Constrained by the love of Christ (II Cor. 5:14), we all are bound henceforth to know no other after the flesh but only Christ, since only thus shall we know that through us and for us, or at any rate for the next generation, there has already been created the "new creation," that "old things are passed away" and "all things are become new" (II Cor. 5:17).

A GREAT AMERICAN

One of the greatest of Americans was Wendell Phillips. He had everything necessary to help him fulfill his ambition to become a United States senator, including family background, personality, intelligence and charm. But he was captured by the Abolitionists. Putting aside his ambition, he dedicated himself to the elimination of slavery in the United States. In return for this sacrifice, he was hated and vilified, and became an outcast from Boston society. His own relatives tried to have him committed to an insane asylum. But after years of this kind of treatment, his cause was vindicated and almost overnight he was Boston's most honored citizen. Then, with the door to practically every position of honor open to him, this strange man said to a friend, "Now that the field is won, do you sit by the campfire, but I will put out into the underbrush," and straightway became the champion of a cause even more unpopular than Abolition.—*Gerald Kennedy, Methodist Bishop of Portland, Ore.*

On Being Rich in Mercy

By George McNeill Ray

God, being rich in mercy, because of his great love, wherewith he loved even us while we were dead due to our trespasses, he quickened us together with Christ, by means of his grace you have been saved. Ephesians 2:4-5.

PAUL vividly pictures the depraved state in which the Ephesians once were, but bursts forth in his prayer for them regarding God's power that assures them their eternal hope of inheritance. Paul states that they were once dead in trespasses and sins, but have been quickened and made spiritually alive. He is simply yet strikingly reminding them of what they once were, and quickly brings to their minds what God now has done for them and made of them.

They were all dead spiritually. They were entirely and completely apart from God and the true life which is found only in and through God. They once lived within the realm and sphere of death, spiritual death. They lived in "the world," the system and scheme of this earth having been invaded by the powers of sin and death. Thus they were tragically and woefully depraved. Their minds and hearts went along with the system of sin and death, being "conformed" to this world, as yet not having been "transformed" by the renewing of their minds. They were, in reality, walking in such a way that "harmonized" with the entire age of depravity and filthy corruption. So to walk with the world is in direct opposition to the spiritual "norm" Christ established in God's Kingdom-world. Satan had lured the Ephesians to become "sons of disobedience" and "children of wrath," and Paul emphatically includes himself with them when he says: "We all . . . you Ephesians . . . we walked . . . even I, Paul." In this the Jews and Gentiles are placed on the same level and the identical plane—"children of wrath among whom we also all once lived."

God Sees and Understands

The depth of Paul's conception comes to the surface of understanding when he further reminds the Ephesians: You were dead, but God is rich in mercy because of his abounding love. What marvelous grace! What wonderful, matchless love and mercy!

God, being rich in mercy, clarifies the object of his love and grace and sets forth his abounding sufficiency to accomplish his will. His mercy sees and understands our state of deadness. His mercy goes out to offer and assure us life, true life, life eternal. His divine love continues to be the most glorious mystery, a mystery far beyond finite conception. Love is God's grace in action projecting its power to all sinners in their state of separation from this love. It sets free the bound for the glory of Christ. It pardons the guilt and remembers it no more. It restores the fallen and gives them a place of prominence as "joint heirs with Christ."

Having pictured our state of spiritual deadness Paul now applies the healing, quickening power of God's mercy to that condition. It is love's mighty mercy that knows no limit, has no respect of persons. It is God's mercy-love at work erasing guilt and the sentence of death because of his great love wherewith he loved us even while we were yet in our trespasses and sins, while we were yet spiritually dead. He loved us even in our most unworthiness, even in our spiritual unawareness. Simply, this is grace plus mercy plus love harmonizing with and accomplishing the will of God from before the "unbegun beginning."

God's Saving Grace

Paul now comes forth with boldness signifying the object of so great a grace, mercy and love, namely, salvation. Christ said, "My meat is to do the will of the Father," and that is "that none should perish." Salvation has always been the motive of God's sufficiency. Grace always works according to divine plan. The Holy Spirit operates under certain circumstances to bring about knowledge of one's sin and state of spiritual deadness. This ushers man into a keen awareness of his guilt. Man feels the need of forgiveness. Grace is at work on the sinner through the Holy Spirit. Law is forgotten. Love is accepted and received. Man then sees himself in the light of God in Christ. Something must be done.

The instant faith is exerted, in that same moment grace saves. God's work and will are accomplished through faith. God has begun and has established that faith "because of the love wherewith he loved us." By means of grace, operating in this way, ye are saved. Once faith is established we are separated from death through divine grace. Such a transformation sets us upon another plane. We live life anew, a life "hid with Christ," a life

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GEORGE McNEILL RAY is minister of the First Baptist Church, Key West, Fla., the Southernmost Baptist church in the nation. He is a 1941 graduate of the Southern Baptist Seminary at Louisville and served churches in Georgia before coming to his present pastorate four years ago.

that establishes itself in complete harmony with God's scheme of things. This mighty transaction stems from God's all-sufficiency. He is the Author and Finisher of our faith.

We are "lifted up together with Christ," we are "seated together with Christ in heavenly places." According to Matthew the Kingdom of God is not of this world, but is heavenly. We are lifted up to it and are seated with those who are of faith, those who are the recipients of God's mercy. We take our places within the churches, in Christian fellowship and in divine worship, all the while remaining under his grace and mercy and love. Great grace! Abounding mercy! Abiding love!

> Amazing grace! how sweet the sound,
> That saved a wretch like me!
> I once was lost, but now am found,
> Was blind, but now I see.

"O come, all ye faithful, joyful and triumphant!" O come, and let us adore him for what he has done for us!

COWS NEED FENCES, BUT DO YOU?

A Sermon for Children by Ralph Lankler

HAVE you ever noticed how cows wander if they are not fenced in? They will wander onto the road where they will get in the way of automobiles. They will wander into the woods where they may get lost. Now you would expect Mrs. Cow to have better sense and not go wandering where she isn't wanted or where she might get into trouble, but she hasn't and that is the reason why she must be fenced in.

There are many types of fences used for this purpose, such as the wooden rail fence made of split trees, the barbed wire fence on which, when we crawl under it, we tear our clothes if we are not careful. The newest type of fence is called an electric fence. It is a single strand of wire attached to wooden poles surrounding a field.

Now you wouldn't expect a single strand of wire to keep a great big cow where she belongs. You would expect a large heavy cow to push a single strand of wire out of the way, brush it aside or walk over it. She might, if the wire did not have electricity in it—not enough to hurt the cow but just enough to make her want to keep away from it.

You can imagine how Mrs. Cow feels the first time she pushes against the electric fence. Looking over the fence, she sees some nice green corn in the next field. She decides that she will walk over and have a bite. She starts to push aside the wire that stands in her path when *zing,* something hits her that feels like a hundred pins and needles. She backs away from the electric fence and the idea of eating the corn.

Cows have to be fenced in to keep them from causing trouble or getting hurt. There are times when people have to be fenced in for the same reason. For instance, when you were little babies you were placed in cribs, but when you began to crawl you were placed in a play pen. As you grew bigger you needed more room but still you had to be fenced in; you were told to play on the front porch or not to go away from the front of the house.

As you grow older and learn to take care of yourself you will be allowed more and more free range, for, you see, you are not like cows. You have good sense and you will not wander onto the road where you may get hurt by an automobile or onto other people's property where you might get into trouble.

As little children we must not wander away from our homes, and as we grow older we must not wander away from our heavenly Father's home, to go astray or be lost. In order not to wander away from God we need not only good sense but a good conscience—an electric fence inside of us. That is why you come to Sunday school and people go to church; that is why we read our Bibles and learn about religion—to keep from becoming lost persons, wandering away from our heavenly Father's care, hurting ourselves or getting into trouble.

Pulpit Post

Filing Systems

SIR: Here is a filing system that has kept itself going for 10 years, after 20 years of discarding others. It might interest your readers. Use 12 numbered filing folders: (1) Friendship and the Home; (2) Prayer, including worship materials; (3) Evangelism; (4) Thought (philosophy, theology or any abstract approach); (5) Personal Problems; (6) Education (including religious education and Bible study); (7) Special Interests; (8) Church, including missions; (9) Politics; (10) Economics; (11) Social Service; (12) Miscellaneous.

A heavy black penciled number on any illustration, with a corner check on the page, puts everything in place. Cut clippings from newspapers at once, from magazines once a week. File poems in the back of the illustration folders.

Each week pull out the illustrations of one number, laying aside those that fit the present sermon, and put them in the numbered envelope. Boxes of numbered envelopes in the attic take care of the surplus. My folders have poems, humor, dramatic illustrations, sections of letters, notes from observation. These are dated with a rubber stamp when filed, and redated when used, and put in a separate file. Just open the drawer and throw them in.

There is no indexing, the shuffle is a form of study, illustrations are vivid and up to the minute. Old folders, moved

to the attic, are seldom used except for extensive research for a book or other scholastic effort. Through this system I can find any note I ever made, and the important ones in a matter of minutes. I use these numbers in the margin of my notebooks, but they could be used as well in a card system. The bureau drawer file needs no secretary, no spare time.

Hampden, Me. MANFRED A. CARTER.

SIR: Having tried several filing systems, it was a fortunate day when I was told about the Wilson Index System. Rev. G. A. Wilson, after many experiments, found out that "the simplest way is the best." The system which he designed in book form has many advantages. After the death of Dr. Wilson, the business was sold. It is my understanding that this very fine product is being manufactured now, basically the same as produced by Dr. Wilson.

Mentor Plains Methodist, H. R. CHALFONT.
Willoughby, Ohio.

SIR: To Robert Midgley, the man in search of a filing system, I would like to say that I believe the best advice available on this matter is in Halford E. Luccock's *In The Minister's Workshop*, Chap. XVI, pp. 172-81.

In 1945, after six years of trying at least a half-dozen other systems, I came upon the usually sane advice of this master craftsman. I cannot match his way of saying it; nor is there room to quote it here. Briefly explained, it is a card file. I find that 4 x 5 cards are the best size. No real classification is attempted, although I have divided the file into three groups: (1) Sermon ideas (white cards); (2) Illustrations (orange cards); (3) Quotations (blue cards).

A good file is a servant, not a master. At least once a week I thumb through my accumulation. Regularly some are discarded. Almost as regularly further notations are made on the sermon cards. Dr. Luccock is right. This method rids the file of outdated, useless material. It helps to avoid stereotyped thought patterns. It works! I know from six years' experience.

First Congregational, RALPH H. WINN.
South Hadley, Mass.

Faith in the Future

SIR: Preachers using the thought in Renwick Kennedy's timely sermon, "Jeremiah Buys a Field" (July "Pulpit"), would surely not wish to miss out on a current example of faith in the future. I refer to what is regarded as the largest real-estate deal in history—the recent purchase of the Empire State building in New York city for $50 million. When a group of businessmen are willing to invest a fortune in a structure so strategic and vulnerable in an atomic era, they are demonstrating a faith in tomorrow that cannot fail to encourage us all.

First Baptist, C. W. VANDENBERGH.
Brattleboro, Vt.

Tsk! Tsk! Bishop Kennedy

SIR: What next in The Pulpit? Does the age demand such eye-openers as "Wanted: Christian Hijackers," or "Wanted: Christian Bootleggers"? Should we invite people to look at the gamblers at the foot of the tree or at the Man on the cross? Call us anything but gamblers, in this age of gambling.

Yakima Indian MALCOLM L. NORMENT.
Christian Mission,
White Swan, Wash.

SIR: Gambling has been carried to such evil lengths in our country and the word "gamble" continues in such disrepute that it cannot be used to describe to our people anything nice or good or Christian. Prevailing use has given the word its significance. It is easy to note this fact by looking at any of our newspapers. Its associations are bad.

The Kennedy sermon (August Pulpit) splendidly sets forth some things concerning the spirit of high adventure

Bible Key Words

Translated and edited by J. R. COATES

This book makes available for the first time in this country selections in English from one of the most important contributions to modern New Testament research: Gerhard Kittel's THEOLOGISCHES WÖRTERBUCH ZUM NEUEN TESTAMENT. It contains, in one volume, the monographs on "Love," "The Church," "Sin," and "Righteousness." "The importance of this work started by Kittel is beyond any question. It is one of the greatest contributions to New Testament scholarship in recent years. Its reputation is assured, and it will stand for many years as a definitive work."—MORTON SCOTT ENSLIN $4.00

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which may be innate, more or less, in every human breast. The unquestioned *perversion* of this is described properly by the word "gambling." Inform the bishop that this country does not need any Christian gamblers.

Orange Heights Methodist, Lakeland, Fla. W. P. BUHRMAN.

Frank Opinion

SIR: Because you asked for the frank opinion of Pulpit subscribers, I am writing this. As to the mechanical "face-lifting" of The Pulpit—you have done a splendid job. I like the new format and the paper stock you use. Hearty congratulations on this, and no reservations.

At the grave risk of branding myself as a hopeless reactionary, may I say that I prefer the editorial content of the old Pulpit much more. All these special articles at the beginning and the end of The Pulpit leave me cold. What I want is sermons, as many as you can print, not too long and not too short, of the type we had been getting. This and the page or two of sermon illustrations supplied by your readers were the two features for which I subscribed. No, I am not discontinuing! I am going to keep right on taking The Pulpit. RALPH V. GILBERT.

Presbyterian Church,
Fremont, Neb.

A Letter from James Will

SIR: To be chosen the seminarian preacher of the year has proved to be both the greatest honor I have ever received and, paradoxically, a continually humbling experience. Humbling because it confronts one at the beginning of his ministry with opportunities and demands beyond his unprepared capabilities it serves to challenge one's easy acceptance of his ability to fulfill the demands of the Christian ministry. It focalizes for one at the beginning of his ministry the terrible inadequacy of any man to serve the living God. And it does this via very concrete experiences.

Demands to interpret "Christian citizenship" to an urban civic association, and "the Christian faith of contemporary youth" to the Christian fellowship group of the Union League club of Chicago, have come as a direct result of being chosen the seminarian preacher of the year. Opportunities to deliver the Thanksgiving address to the Rotary club of Chicago and to participate in the Madison, Wis., Sunday Evening club series are other direct consequences. Invitations to witness to the grace of God from the pulpits of distinguished churches like the First Baptist Church of Evanston and the First Methodist Church of Park Ridge have also come, along with invitations from many other churches of my own and other denominations.

There has been a humbling challenge in each of these and many other experiences. The challenge inheres in the need of people and in all the avenues that open to a contemporary preacher to attempt to meet that need. The thrust toward humility comes when one faces honestly his inadequacy to meet these great needs. Only as great challenges come do we come to know our own dullness of mind, our own shallowness of soul, our own terrible incapacity to witness to the infinite wisdom and righteousness and grace of God. The lasting impulse is toward growth, toward more complete spiritual consecration, more searching intellectual endeavor, more development of whatever capacities one has, to the end that one may become a more adequate preacher of the gospel of Jesus Christ.

I am convinced that I, as well as many other young ministers in training, will be a more effective preacher because of the stimulus of the Pulpit's annual search for the seminarian preacher of the year.

Evangelical United Brethren, Aurora, Ill. JAMES WILL, Youth Director.

The New Jerusalem

A Christian Psalm

IF I forget thee, O Jerusalem, let my tongue forget its eloquence and my eyes their seeing;
If I prefer not the Beloved Community above my chiefest joy.
If I prefer not the common weal to my own advantage, let me sink to the dust.
O Lord, hide thou thy face from me and remember me no more till I be humbled in sackcloth and ashes.
In justice visit me with thy wrath and in mercy lead me in right and humble ways:
And I will bear my cross in the midst of thee, O Jerusalem, and my eyes shall behold thee in every land;
And I will not forget thee, nay but I will remember thee, and my children's children shall inhabit thee in peace.
No walls shall compass thee, neither shall men of war tread upon thy streets.
Though seas divide thee they shall be as brooks in the midst of thee.
The heavens shall be thy borders and the earth thy dwelling place, and thy temple shall be the ways of men.
If I forget thee, O Jerusalem, let me sink to the dust; for if I forget thee—nothing is, but dust.

RALPH SUTTON.

(Mr. Sutton is pastor of the Methodist Church at New Castle, N. S. W., Australia.)

Prayer for America

AMERICA is wide and fair,
A rich oasis of the earth,
An honor to the valiant souls
Who in bleak years brought her to birth.
Her far-flung prairies lush with grain,
Her mountains towering to the sky,
Her rivers make the land we love—
Our love for her can never die.

And yet the dreams our fathers held
Were not of land, of garnered gold.
Their thoughts were born at altar fires,
In vows and prayers their dreams were told.
They cherished visions of a realm
Where freedom reigned and justice ruled,
Where men and women honored God
And children in his laws were schooled.

O God, who brought our nation forth,
Let not thy guidance fail us now.
May we thine altars not forsake,
At prideful pagan shrines to bow.
Take from our hearts the lust for things,
Create in us a spirit fine
That seeks to build for thee a throne
In this fair realm, our land—and thine.

THOMAS CURTIS CLARK.

The Ministry Looks Up

By John R. Scotford

AS a calling, the Christian ministry has entered a new day. In general esteem, in financial compensation and in personal satisfaction it has registered great gains during the past thirty years, with more in prospect. The minister as a public figure may be accorded less automatic honor than in the past, but as a human being he is likely to be regarded with more real respect. The adjective "poor" is becoming dissociated from the noun "preacher." The clergy are no longer apologetic about their profession.

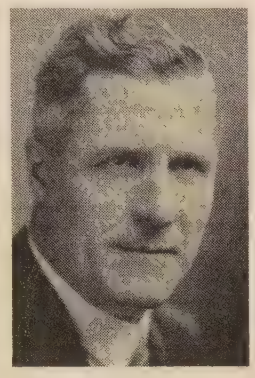
Superficially, this can be attributed in some degree to the growing power of the church as an institution. The erection of new churches is now "big business." The very size of the ecclesiastical structures which adorn both Main Street and the urban boulevards compels a measure of respect from even the ungodly. Large buildings enhance the stature of the men who stand in their pulpits. This is particularly true in Methodism. Thirty years ago the accepted stereotype of a Methodist preacher was a harried soul whose wife was an expert at packing the family goods in preparation for the next move; today he is thought of as a rather suave person who can keep peace in a congregation of at least a thousand souls and raise a budget of upwards of $20,000. He belongs to the Rotary club and may play golf.

Going a bit deeper, the changes which are now taking place in the Christian church are making the ministry a far more interesting and inwardly rewarding calling.

New Emphasis on Worship

The first of these is the emphasis upon worship as the common quest of a common goal on the part of pastor and people. This is lifting an impossible burden from the shoulders of the preacher. Formerly he was expected to fill the church by the eloquence of his tongue. While the people came and sat, the minister was supposed to give them a religious experience. He was the source of religious inspiration and they the recipients. He did the work; they paid the bills. Ministers wore themselves out trying to be like Jefferson, Cadman, Fosdick. The result was much frustration and a haunting sense of failure, together with an occasional moral debacle.

The increasing place of worship has both liberated the preacher from a hopeless quest for oratorical power and opened before him the possibility of using reasonable talents in a reasonable way toward the achievement of great ends. To be a great preacher requires unusual endowments of voice, stature, comeliness and personal magnetism with which only a few men are blessed. To be an effective leader of



worship calls for an understanding heart, spiritual sensitivity, and a willingness to work at the job. The latter gifts are far more common than the former. Preaching has not been discarded but has become more of a means to an end than an end it itself. It is far less self-conscious and therefore actually more effective than formerly. Most preachers today are not so much trying to impress their congregations as they are endeavoring to tell their people something important.

The very nature of worship builds up the minister in a way that preaching does not. As practiced in the church service, it is not a solo performance but a common effort. The minister cannot do it alone; he needs the help of the choir and the congregation. His voice is reinforced by that of the people. Silence, subtle suggestion, symbols, architecture all have a part. The minister has an increasing number of tools with which to work in the supreme task of awakening in the hearts of the people a sense of the presence of God. Preaching is mentally and spiritually exhausting; worship renews and creates. It makes preaching more rewarding for both pastor and people. Along with the rise of worship have come longer pastorates and more contented ministers.

New Ideas of Pastoral Calling

The insights of modern psychology have likewise transformed the business of pastoral calling.

The visit of the minister in the home, or hospital, was once a priestly matter. It was assumed that his presence, plus his prayer, somehow did good. Early in the present century this was increasingly questioned. The pastoral call became more utilitarian. At its best it extended the fellowship of the church by making the people better acquainted with the minister, and the pastor with them; at its worst it was simply hustling for ecclesiastical business, with the emphasis on visible results. The first duty of the minister was to be a good fellow on all occasions, while his success depended in large measure on his skill as a salesman. Under this scheme of things the minister who needed a larger income could always graduate into life insurance—as some did.

The upsurge of interest in what makes people behave as they do has changed this. The psychiatrist has both laid bare our motives and pointed up the need of multitudes of people for an intimate sort of spiritual ministry. A new area of human service has opened before the minister. More and more of his time is going to the cure of souls through counseling. The seminaries are training their students to deal with the personal problems of their people, not as amateur psychiatrists but as religious leaders blessed with both psychological understanding and spiritual insight. Out of this may emerge a realistic equivalent for the Roman Catholic confessional.

Although most counseling is done in the church, the foundations are best laid through parish calling. What was once a matter of physical drudgery is becoming a form of spiritual reconnaissance which transforms the ringing of doorbells into a glad adventure. By calling, a minister comes to know his people and to see them against the background of their homes and families —an advantage the psychiatrist does not often enjoy. As he travels about the parish the minister is plowing a furrow from which a rich fruitage of understanding and insight will in time emerge. The possibilities of both helpful service and enriching experiences through pastoral work are simply unlimited.

New Interest in Ecumenicity

The ecumenical tendencies of the day are lifting the work of the minister to a higher plane.

As long as the dominant emphasis is upon denominationalism, the minister is cast for a sectarian role. In using the term "Methodist minister" the emphasis has commonly been on "Methodist" rather than "minister." The writer has always writhed under the designation "Congregationalist"

(Continued on page 23)

JOHN R. SCOTFORD, former editor of Advance, *is an outstanding Congregational leader. His ministry has included pastorates in four states, extensive travels in South America, and an editorial secretaryship with Congregational mission boards. He is now engaged in counseling with churches concerning their architectural problems.*

Speaking of inflation (and who isn't) the question of insurance naturally enters into the conversation. Clergymen, in particular, feel the pinch of rising costs and falling dollar values. "What shall we do about it?" they anxiously inquire.

One thing needs to be said, first, last, and repeatedly: We don't know all the answers. Those who know least about the future talk most about it. Conversely those who know most maintain an eloquent silence. In these uncertain days prophetic voices can be easily raised and speedily discredited. There are many answers which come too quickly and find glib expression. So we do well to suspect a lot of self-appointed seers.

And yet some facts need to be proclaimed from the housetops. One rather neglected truth should be repeated over and over. The recent rates for the Presbyterian Ministers' Fund went into effect on January 1, 1947. Some were raised at that time; some were lowered. But in the five year period *there has been no increase in costs.* Can this situation be paralleled in any other area? Costs have been soaring for almost everything but protection is priced at the old figure. It would seem to still be a wonderful bargain.

Then again, the calmer minds keep urging Americans to put money into savings. If there ever was a time when partiotism dictated thrift, this is the hour. For most clergymen insurance is the best form of planning for the future. No longer should the minister think he must die to win. The intelligent clergy can take care of protection needs and retirement income through a Fund policy, and there is no more excellent way than an Ordinary Life contract with dividends accumulating.

When it comes to wondering about the stability of institutions in such turbulent days as these in which we are now living what better way in which to restore confidence than to remember that the Presbyterian Ministers' Fund has been doing business for 235 years. A lot of revolutions and panics have happened during that time but the financial stability of the Fund is a matter of universal knowledge.

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Pulpit Patter

By Morton S. Enslin

'Please Take Off the Crape'

WHEN I was a boy, two articles of pulpit attire were musts for the preacher, at least in my little corner of Zion: a long black Prince Albert and a white tie. My minister wore both; so did I—and well before ordination. Both have passed, and I am not inclined to sorrow as one without hope, although were I forced to choose between them and the summer pulpit apparel affected by some of our more debonair preachers—white pants and saddle shoes—I should unhesitatingly turn back to the day of black broadcloth. And unless I am greatly in error, this near-ancient costume needs only one additional item to be strictly modern, or rather in keeping with much contemporary preaching: a big bow of black crape.

I do not think I am one of those insufferable optimists whose presence of necessity makes pessimists both necessary and not unattractive, but I am full to nausea of the gospel of doom which is coming in such windy gusts from many pulpits. That sinful humanity should not infrequently be sinful has never greatly surprised me. But that is not the whole story. There have been many achievements on this little planet that are worthy of notice and satisfaction. Sin and decay are not the only elements to be found in the story of the years, although from many preachments it could be easily believed that the preachers thought so. How they love to dilate upon this as a crowningly godless and secular age!

I hope I am neither unchristian nor unkind in wondering at times if this constant diagnosis is not in large part due to the fact that their congregations are not as large as they would like them to be. It never seems to occur to the prophet that it could possibly be his own fault, that the real reason people do not hearken gladly is not necessarily that they hate God. When they reject his word, he is certain, it is really God whom they are rejecting. But he could be wrong. It could be that many churches are increasingly empty because people properly feel that there is nothing there which they need or want. Most secular ages have been ages characterized by poor preaching. I am not certain that ours is any exception.

The constant yammering at the hopeless mess that we are in, that man is utterly unable to do anything about it, that pride and arrogance are his only assets, and assets written in red at that, has become to me—and I do not think I am alone—a stench in the nostrils. Why should people go to church to hear such nonsense and defeatism? "We were in our own sight as grasshoppers, and so we were in their sight," is, as a preacher I heard recently in a refreshingly different sort of sermon insisted, no preparation for the conquest of any Canaan. I heartily agreed with him: we certainly do not want a gospel for or from grasshoppers.

On many occasions and on no occasion at all we are being deluged with the pronouncement that now as never before we are faced with the prospect of utter doom. We are at the parting of the ways, at the cross roads. Old values are being uprooted and discarded. Now as never before there is but one set of alternatives: (our) civilization or chaos.

To me this is nonsense writ large. There is no denying that we are in a mess. This column is being written on November 1, "T Day," when another heavy levy has been made upon our pocketbooks and dinner tables by our economical government. I live in no fool's paradise. But this is not the only time in history when things have been sorely awry. What a pity it is that ancient history has long been discarded from the curriculum of both preachers and politicians! To the man who knows something of the sweep of the years, it would be humorous, were it not so tragic, to hear this "now for the first time we are confronted with this awful decision."

But more than that. Why, in heaven's name, do men who really believe that the sounding of tocsins and alarums is warranted couple it with what my colleague called a "gospel for grasshoppers"? "In times like these what can one man do"? Well, there is one thing he can do, and to me it is the all-important thing: he can be a man. And given half a chance, he will be one. The final chapter has not been written. I can well imagine that the citizens of Ascalon and of Ephesus were as proud in their day as we were day before yesterday, were perfectly sure that were their way of life to cease, were their city to fail, chaos could be the only result. Ascalon's walls, never breached by conquerors from David's time to Rome, are drifted

to the top with sand; Ephesus is a fever-ridden, unpeopled swamp. But the world kept on spinning on its axis, and the sun kept on shining on successive new days in which men and women lived and loved, worked and dreamed, sure that theirs was the crowning day.

What our pulpits need is a new apocalyptic, one freed from the garish nightmares of multiheaded beasts and awful portents of the first editions, but with the same radiant and quickening confidence that life is not hopeless, that God is still "within the shadows keeping watch above his own."

Christmas and New Year's are almost here. I could wish that in all the churches of this good land there could be sung *and believed* that to me loveliest of all the carols, " I heard the bells on Christmas Day," and that our preachers could with the poet and his world revolve from night to day as they hear aright the blessed message of the bells.

Ministry Looks Up

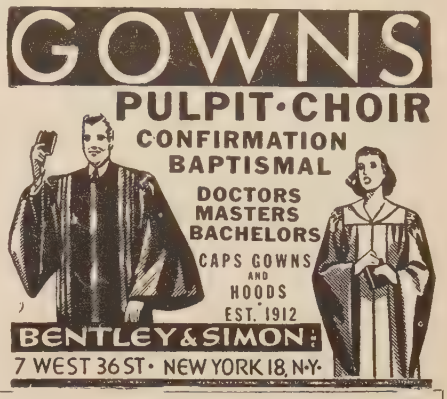
(Continued from page 21)

because it suggests something small and partial. We suspect that part of the attraction of the community church movement lies in the liberation it appears to offer from belittling labels. Most ministers will welcome the current shift of emphasis from the divisions of the church to the inclusive nature of Protestantism. It puts a larger background behind their life and labors. It enhances their self-respect.

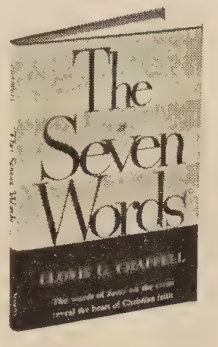
The broader fellowship which is becoming characteristic of cooperative Protestantism is personally enriching to the minister. He is flocking rather less with men of his own persuasion and becoming better acquainted with those who, in theory at least, are different from himself. The pastors of neighboring churches who once tended to view each other with suspicion now pal around together. This is much more fun than the competitive attitudes of the past, but it also leads to spiritual interchange and growth. The compartmentalism born of denominationalism is breaking down. Ministers are moving into a larger world.

As the minister's task grows more meaningful to him and to society it both attracts and develops better men. The chances of a man's "preaching himself out" or "going stale" are diminishing. The job demands more, but it also gives more, both financially and otherwise. The matter of salaries is illuminating. After the First World War a certain denominational paper published an honor roll of churches which had increased the pay of their pastors. In recent years, however, salary boosts for ministers have not been news but rather the accepted thing. The churches know that if they are to have good men they must pay them adequately, or at least much better than in the past. They want a high quality of pastoral service, and are willing to pay for it.

The interest in the ministry as a calling appears to be increasing. I know a young man who was reared without benefit of clergy or even Sunday school and never received Christian baptism, who has enrolled in a school of the prophets. His nonchurch family hopes that he will turn out to be a teacher, but I suspect that he will blossom into a preacher. Last spring we decided to drop in at the commencement of a famous seminary, assuming that of course there would be plenty of room. We arrived on time, but 2,000 people had preceded us and we landed in the rear pews of Riverside Church to witness the conferring of 200 degrees, most of them for two or three years of graduate work. Whatever test one wishes to apply, the ministry is looking up!



New Books for the New Year...



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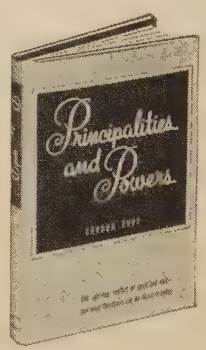

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Pulpit Paragraphs

Contributed by Frank A. Court

MANY reasons have been given for the greatness of Albert Schweitzer. In his own life and letters he relates his experiences of going back to the little Alsatian town in which he was reared. He always goes alone to the old church where his father once ministered. It is always a saddening experience but one he cannot afford to miss, for it brings back the yesterdays. As he enters the empty church, in his mind and imagination it immediately fills up with men and women he once knew and loved but who now are members of the church triumphant. He looks around and in his mind he is carried back to his boyhood days when the church was filled with worshipers and he was a young lad listening to his father interpret the Scripture. How difficult to escape from the influences of our childhood! They become creative forces of power within our lives—*Frank A. Court, St. Paul Methodist, Lincoln, Neb.*

• *Influences of Childhood*

• *Young Folks Are Improving*

PERSONALLY, I believe that young folks today are far advanced over the young folks of yesterday. There are exceptions to all rules, but in the main that is true. Michigan State University took a survey of high school graduates across the country last year. It found that their average grades were higher, their ideals were better set, and they knew what they wanted to do in a far more certain way than the graduates studied in a similar survey taken by the same university 25 years before. There is still much that is wrong with our public schools, and there probably always will be, for we do not live in any utopia, but I firmly believe that our young people are an improvement over former generations.—*Frank A. Court, St. Paul Methodist, Lincoln, Neb.*

• *Message from a Great American*

ON June 27, 1950, Helen Keller was 70 years old. She has had to find the world of loveliness and beauty through being sensitive to the voice of God. Blind and deaf since she was 18 months old, she has discovered a larger world than most of us have been able to find. Yellow to her is the warmth of the sun, crimson the velvet feel of a rose petal against her cheek, gray the dusk at sunset.

On her 70th birthday somebody asked her what was America's greatest need. Speaking as an American she said: "We still have it in our power to rise above the fears, imagined or real, and to shoulder the great burdens which destiny has placed upon us, not for our country alone but for the benefit of the world. That is the only destiny worthy of America."—*Frank A. Court, St. Paul Methodist, Lincoln, Neb.*

Pulpit Calendar

Jan. 1—New Year's Day; Festival of the Christening.
Jan. 5—Twelfth Night; Epiphany Eve.
Jan. 6—Epiphany.
Jan. 6-13—Universal Week of Prayer.
Jan. 13—First Sunday after Epiphany.
Jan. 19—Lee's Birthday.
Jan. 20—Second Sunday after Epiphany.
Jan. 25—Conversion of St. Paul.
Jan. 27—Third Sunday after Epiphany.
Feb. 1—National Freedom Day.
Feb. 2—Presentation of Jesus in the Temple.
Feb. 3—The Transfiguration.
Feb. 10—Septuagesima Sunday.
Feb. 10-17—Race Relations Week.
Feb. 12—Lincoln's Birthday.
Feb. 17—Sexagesima Sunday.
Feb. 17-24—Brotherhood Week.
Feb. 22—Washington's Birthday.
Feb. 24—Quinquagesima Sunday.
Feb. 27—Ash Wednesday.
Feb. 29—World Day of Prayer.
Mar. 2—First Sunday in Lent.
Mar. 9—Second Sunday in Lent. Day of Prayer for Students.
Mar. 16—Third Sunday in Lent.
Mar. 23—Fourth Sunday in Lent.
Mar. 30—Passion Sunday.
Apr. 6—Palm Sunday.
Apr. 6-12—Holy Week.
Apr. 10—Maundy Thursday.
Apr. 11—Good Friday.
Apr. 12—Easter Eve.
Apr. 13—Easter.

SEASONS: Christmastide, Epiphany, Lent, Eastertide.
ALTAR COLORS: Christmastide, white; Epiphany, white; Lent, violet; Maundy Thursday, white; Good Friday, black; Easter Eve, bare or black; Easter, white.

(*Pulpit Calendar lists dates in the calendar of the Christian year and other observances of nationwide or denominational significance.*)

• *Spiritual Vitality Comes from Faith*

ONE of the better recent books is *Of Men and Mountains*, by William O. Douglas, associate justice of the United States Supreme Court. It is the story of a boy overcoming fear through climbing the western mountains, of coming to love nature and thus his God, of finding his own soul through climbing the high places and feeling himself akin to the early pioneer who was not afraid of the unknown.

Talking one night with Dr. George Draper, the father of psychopathic medicine in this country, Justice Douglas asked what it was that nature and the mountains could give to a person that made him feel closer to the ideal self and the spirit of God. The famous doctor replied: "Man is at his worst when he is pitted against his fellow men. He is at his best when pitted against nature." The doctor was silent for a moment; then he recited the words of the Psalmist: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." "By 'help' the Psalmist meant 'strength,'" he explained. "By 'strength' he meant the spiritual vitality that comes from faith—faith in a universe of which he is a part, faith in a universe in which he has a place."—*Frank A. Court, St. Paul Methodist, Lincoln, Neb.*

• *Glorious Fulfillment*

WHAT is the end of things? When everything goes wrong and our courage fails, when life seems empty and nobody loves us—is that the end of things? I recently reread the last part of Virgil's *Aeneid*. As you may recall the hero, Aeneas—fugitive from ancient Troy, son of a goddess and a mortal man—takes a journey from Troy to Italy. At the conclusion of his journey the Sibyl of Cumae guides him in his descent into the underworld, where he seeks out his father, Anchises, from whom he desires to learn his own end and the end of his descendants.

He crosses the River Styx in Charon's fragile boat. There on the underworld's murky shore he sees Dido, who had sought her end in suicide but instead found only the stony silence of Hades' shade. Aeneas also looks down into the profound abyss of Tartarus, where great banquet tables stand heaped with delicious food but the Furies prevent those who would eat from touching the repast; those who sought to end desire by giving rein to it found themselves ever thwarted in hell. Then Aeneas goes to the Elysian Fields, dotted with pleasant groves and crossed by rivers where the souls of men are washed of impurity. At last he beholds his father deep in a verdant dale. Only then does Aeneas find out the end of things, the glorious end which Anchises, his father, predicts—a hero's place for himself; and his descendants, the leadership of the great Roman empire.

Reading again this magnificent epic of Virgil's, I was reminded of the ancient truth realized by all deep thinkers in every civilization: that the end of things is a glorious fulfillment of all that is good and true. The end of things is not fear and emptiness and hate; the end of things is courage and fulfillment and love. *God* is the end of things.—*Frank A. Court, St. Paul Methodist, Lincoln, Neb.*

Sermon Summaries

Inner Order and World Order

SOME thinkers, analyzing our current situation in relation to possible world war, emphasize man's fear that "there is no place to hide." Chatting with people, however, I find a far more dominant fear that there is no place to take hold.

I should like to propose an answer—namely, that we build world order best when we build inner order. At the launching recently of one of our new New York city ferry boats I saw hundreds of little four-inch wedges used to lift that steel giant off the ways. Similarly, combined multiple small pushes on our part can launch a new world.

The psychiatrists like to point out that hostility and aggression are natural and sometimes necessary, but none of them fails to admit that these emotions become pathological when they cannot be handled. These destructive emotions tear at us inwardly until God cannot use us in building world order. God wills for us world order, but we are as unable to enter into our rightful heritage as the Hebrew slaves, uncultured and untutored, were to enter the Promised Land on leaving Egypt. Their lack of unity and cohesiveness barred them from Canaan even as our lack of faith and inner poise bars us from world order. As Hortense Powdermaker, professor of anthropology at Queens College, has said, "Prejudice warps the personality of the one holding it. . . . The prejudiced person becomes small and mean and the kindlier and cooperative side of his nature becomes dwarfed . . . it is impossible for him to get along."

Now all of us recognize, if we observe human nature at all, how these feelings of aggression arise. We discover men and women resentful over jobs, young folk hostile toward parental restrictions, people angry with social forces that bind and restrict, people who feel deprived of their share of the world's goods or acclaim, people ridden by a sense of inferiority, people who feel frustrated because too much is expected of them. We ought also to recognize that these crippling feelings of hostility are handled in a great variety of ways. Some people vent their hostility by using words to hurt others. Some, especially young people, become delinquent, destroying school property, stealing or raping in defiance of society. Some even attempt suicide—an aggressive act directed inward. Many fall prey to the psychosomatic disorders; their smoldering rage produces migraine headaches, colitis or alcoholism. Some seek to release their pent-up feelings in racial hatreds.

But whatever the outlet chosen, these feelings of aggression always destroy the individual. They bar him from God. They are part of the unpardonable sin of which Jesus spoke as the sin against the Holy Spirit. Frankly, how can God work through such human beings to build world order?

First, we cannot have world order, no matter how fine the blueprint of world government, apart from poised individuals who maintain their inner peace and maturity. This means that minority groups must not strike back, not because they have no right to protect themselves but because they choose not to, understanding that the hostilities directed at them are indicative of inner lacks on the part of their attackers. Jesus' law of turning the other cheek still holds as the law of life. This means also that members of majority groups must appreciate that, given their own resentments and fears, were there no Communists to hate or Jews to condemn, some other bugaboo would be invented. Jesus' law of bearing one

(Continued on page 27)

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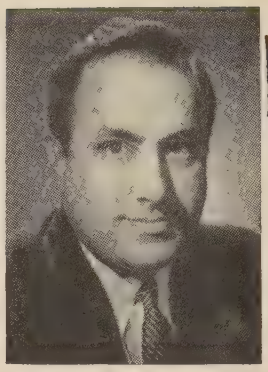


Ministry of Music

By Ernest K. Emurian

Quarterly Review of Church Music

LIKE some ultra-liberal sermons that flaunt libereralism for its own sake, unrelated to the gospel or the Bible, some composers flaunt their so-called musical freedom in nuances and dissonances for their own sake, and not to impart a musical or spiritual message. Avoid all such as you would the plague! Composers of this sort labor under the erroneous impression that effective music is that which thoroughly confuses. Hence they change key every even measure and alter the time every odd measure. An anthem about heaven written in such a style leaves the singers as exhausted as if they had trekked through Dante's inferno. It is not a sign of brilliance or genius to run the gamut of keys and rhythms in a single composition. It is merely the confession of a composer who has nothing to say within the prescribed limits of one key and one rythm.

As an example, for one choir that will use Whitmer's "O Child of Life" (mixed voices; A. P. Schmidt Co., New York; 16 cents), there are two dozen choirs that will run the other way. The time changes left out of this work are included in Gideon's "How Goodly Are Thy Tents" (Mercury Music Corp., New York; 25 cents). The exaggerated use of augmented fourths, the inconsequential, unnecessary shifting between 2/4, 3/4, and 4/4, are so confusing that one is tempted to advise the composer to go back to distributing Bibles to hotels.

In another Mercury release, "Festival Song" (four parts for mixed voices; 25 cents), Composer Leo Kraft tried successfully to create an anthem in which one part didn't know or care what the other parts were singing. Hence a shocking conglomeration of melodies and chords which should be kept out of the average choir loft. Its rendition would cause the congregation to think that both organist and singers had had too strenuous a Saturday night—not a welcome gratuity for several months of hard rehearsing.

However, Mercury redeems itself with two Parrish arrangements of Flemish carols: "Sing for Joy" (four parts, for mixed voices; 20 cents), a splendid New Year anthem for the advanced flexible choir; and, for the polished woman's chorus that knows how to use a good head-tone, "A Lovely One Is He" (three parts for women's voices; 20 cents), which will be welcome at Christmastime. Rikko's arrangement of Praetorius' "Psallite" for four parts for mixed voices, a cappella is worth the 20 cents it costs and also fits in well for a Christmas program.

Canyon Press of New York is bringing out a series entitled "Anthems from the Prophets," by David and Alison Demarest, at 24 cents each. The prophets are Micah, Habakkuk, Isaiah and others. The front covers are very attractive; other publishers could well profit by Canyon's example. But, while the music is readable and singable, it has a tendency to bog down into the conventional pattern without the unconventional fire.

Hall and McCreary, Chicago, has three recent releases worth mentioning. "Sing a Joyful Song in Praise," by Wood (six parts for mixed voices; 22 cents), has ten pages of rousing music for harvest festival, Thanksgiving or general use. Selecting his text from Psalm 98, the composer makes good use of a bass solo with choral background in the first section, contrasting moods in the middle, and a stirring climax. This is the most refreshing new anthem reviewed in recent months.

A different type of work is Lindquist's arrangement of a German folk tune, "To God the Father of All Love" (four parts for mixed voices; 18 cents). And P. S. Barnard takes Bizet's famous "Agnus Dei" and arranges the soprano solo with a choral background and thus gives the entire choir an opportunity to share in this superb composition, one of the few sacred songs that have lived as long as the composer's opera "Carmen." This six-page anthem is well worth 18 cents a copy.

"For free," Hall and McCreary puts out a fine 96-page *Music Director's Desk Book*, a combination diary, historical dictionary, calendar and catalogue. If you are a music director and want one, write them at Chicago 5, Ill.

For Century Music Pub. Co., New York, Kenneth Walton has prepared organ transcriptions of many favorites, including "March of the Priests," "Coronation March," the "Meditation" from "Thais," "The Palms," with both pipe organ and Hammond registrations.

Sermon Summaries

(Continued from page 25)

another's burdens is still the law of life.

Second, the resentments against individuals built up in children as they are shaped by parents, schools and churches are all too often channeled into vastly destructive social prejudices. Recognition of this process would change our methods of punishing children. Jesus' law of becoming as little children in open friendliness is still the law of health.

Third, no amount of hating will win us world order. Why? Because hate is not a sound psychological condition. We need cool and unclouded minds, not screaming fanatics. Because hate gives the enemy too big a buildup, endowing him with prestige he does not possess. Jesus' law of loving our enemies in the sense of understanding their motivations and desires is still the law of world sanity.

Fourth, we take hold of world order best when we build an inner order. Jesus' appeal to be born again, waking up each morning free of fears, leaving each worship service purged of resentments, still reigns as the law of life. We build world order, not by banning new and terrible weapons, not by hugging to ourselves the hope that "they won't use it, because we have it," but by arresting the flow of prejudice from generation to generation, and by eliminating from life the world of war within our own souls, in our families and on our block.—*James H. Link, Immanuel Union, Staten Island, N. Y.*

Upon This Rock

Thou art Peter, and upon this rock I will build my church.—Matt. 16:18.

THE search for authority is not new in the history of mankind. In the early days of the Christian church, when the ideas of Christianity were spreading like wildfire over the Roman empire, a large number of diverse groups sprang up. As a result of this vast variety of Christian notions, there grew the obvious necessity of some central authority. But what kind of authority?

First of all, there was the need for authoritative literature. So bit by bit under the leadership of the Christian communities in major cities, particularly in Rome, many of the books which we refer to as the New Testament were adopted as scripture in the year 387. However, as the centuries rolled on, the whole of Western civilization threatened to crumble away under the impact of repeated invasions by barbarians. The one force that kept civilization together at all was the church—the church which developed on the pattern of the Roman empire. Thus there grew the idea that the church with its leader, the pope, proclaiming doctrines as interpretations of Scripture, was the supreme authority for human life so far as was necessary for salvation.

This authority, it was asserted, was based upon an incident which occurred in Caesarea Philippi when Jesus asked his disciples, "Who say ye that I am?" Simon Peter answered and said, "Thou art the Christ, the Son of the living God." To which Jesus replied, "Blessed art thou, Simon, for flesh and blood hath not revealed it unto thee, but my Father that is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church."

One naturally asks: By whose authority did the church interpret this passage as indicating that Peter became the first bishop of Rome and that by the laying on of hands he transmitted a mysterious, divine authority to all his successors—the bishops of Rome from then until now? The reply would be: But you must accept something on faith, so why not accept the obvious authority of the church as an act of faith? Thus there grew up the idea of one true church containing the one true faith under the authority of an ecclesiastical hierarchy. The church certainly gave security to a crumbling civilization.

However, men have always resisted external authority. In the history of the Christian church this resistance was expressed in the various reformation movements. These various groups likewise sought authority. They took the same incident at Caesarea Philippi and interpreted it as meaning that Peter confessed Jesus the Christ in his own heart, that this confession was given to him by God as an act of faith, and that out of such a personal confession grew the church. Thus the groups that parted company with the Roman church became known as confessional churches. Should you ask them by what authority they interpret this incident in this manner they would say: It is the word of God; the word of God revealed by faith, each individual being his own priest. And, of course, the result was that each individual who was strong enough to do so went out and built his own church, and in the process warred against everyone else's church.

Thus we come to the present crisis of civilization, when again human beings are seeking a new authority. May I suggest that that authority is revealed in that selfsame incident at Caesarea Philippi. Jesus questioned his disciples as to their reaction to his personality: "Who do you say that I am?" Simon, who was nicknamed Peter because his vacillating personality was anything but rocklike, recognized in the best person he had ever known the personality of God himself: "Thou art the Christ." Then Jesus said: "Your reaction is not the result of human education; it is a direct revelation of God. And when others, unstable and variable like you, Peter, have this same experience, you will be drawn together as a church—not by human organization or personal confession, but by a *mutual* experience of God."

I would say that the supreme authority is not the external authority of an ecclesiastical institution, nor again is it the individualistic authority of one's own interpretation of a biblical confession. Instead, the supreme authority is a God-given religious experience of the God in men, permitting diversity of interpretation but insisting on a unity of spirit. It is only when you and I have a shared personal experience of the love of Christ which constraineth us to live cooperatively together as disciples, as brothers, in love with each other and in love with God, that we sense the authority which gives both security and freedom of the soul.—*Ensworth Reisner, First Methodist, Milwaukee, Wis.*

Why Bother?

Ministers, priests, and rabbis incline to pass moral judgment on patients. This heightens the guilt feeling. Psychiatrists do not regard sin as evil, but rather as a psychological abnormality. (A professor of the University of Illinois, as quoted by the Chicago Daily News.)

Since sinning isn't badness,
And feeling bad is sin:
Why bother being moral?
Let's drown ourselves in gin.

C. W. VANDENBERGH.

Hymn for Today

O Church of God, Lift Up Thy Voice

St. Anne. C.M.

O Church of God, lift high thy voice,
And let thy truths be heard,
Till every heart, and soul and mind
Is by thy message stirred.

Speak forth thy precepts loud and strong
In action, word and deed;
Make noble all thy saintliness,
Make live thine ancient creed.

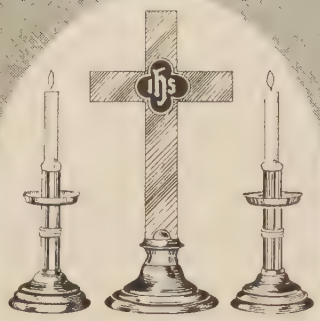
Lift Christ, our Lord, to highest place;
Exalt his holy name;
Rekindle in our darkened souls
That pure and sacred flame.

Bid all thy noble sons arise,
With strength and love of good,
And bring to earth thy Kingdom strong
Of peace and brotherhood.

Give visions clear of greater things,
That we through faith may see
That all who love and serve thee now
Shall live eternally.

JESSE M. WESTER.

ALTAR BRASSES



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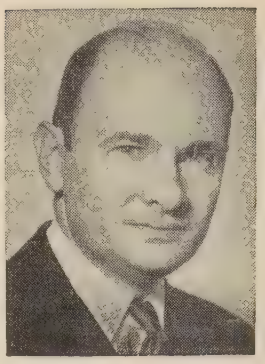

Come Let Us Worship

By Clarence Seidenspinner

The Mechanical Pulpit

RECENTLY it was my privilege to be present at a service in the chancel of a beautiful new church. Appointments were in the finest taste, including a great altar and reredos with oak screen surmounted by a storied window of jewel-like splendor. Pulpit and lectern had their respective places; choir stalls were ample and well placed; ornamentation was subdued but interesting.

The pulpit bore a strange appearance however. Apart from the fact that it might have been larger and more commanding in design, and more semicircular in the interior, it was a rather astonishing sight to anyone who looked at it from the chancel side. The interior had somewhat the appearance of a locomotive cab, for it was full of levers, buttons and mechanical devices. Complete rheostatic control of the nave lights was possible with one set of levers. Another turned on the inevitable public address system, though the size of the nave did not call for such amplification of the human voice at all. Another control made possible the recording of the preacher's sermon. There were other devices to signal the ushers and to help the deaf, though the body of the nave was not designed for more than 500 people.

This mechanical pulpit called for some strange ceremonial during the worship. When the house lights were to be dimmed, it meant that the presiding minister had to go to the pulpit for no apparent reason. There he stood dimming lights, like an engineer slowing down before a curve. When the lights were to be brought back up again, he had to make the pulpit once more. The entire service, though celebrated in the chancel divided according to historic arrangement and essentially altar-centered became a pulpit-centered service. If these controls were to dominate the service, it would have been better for the church to build a chancel that was pulpit-centered rather than altar-centered, because then, with the traditional pastor's stall behind the center reading desk, he would be at the controls at all times.

This was the most complete mechanical pulpit I had ever seen, though my eyes have looked upon many gadgets in the pulpit. Some pulpits are hitched up with a loud-speaking system, with radio microphones and with the necessary devices to pick up the sermon and record it on a tape recording machine. Some of these pulpits looked like the many-mike reading desk before which the president of the United States stands when he opens Congress with a formal speech. In my judgment, all these devices on the pulpit are in poor taste.

For one thing, they place the minister in the position of being a manipulator, instead of being an evangel of the Lord who is there to proclaim the objective truth of God. The people are inclined to think of him as the man who is manipulating their emotions by causing the lights to dim, the voice to expand into amazing magnitude.

Also, at the moment when the preacher's mind should be free from the trivia of physical existence, he is confronted by the pulpit mechanical gadgets. At the moment when his mind must become a "mansion for all sweet sounds and harmonies" and be free to contemplate the sublime world of the spirit, he is brought back to the chores, even unnecessary chores, of living because he must get all his pulpit buttons turned off and on during the sermon.

Furthermore, a pulpit of this nature introduces into the chancel artificial mechanics and production-line accouterments. This is always in poor taste, whether the practice be associated with pulpit, altar, or any other place in the chancel.

Take the altar, for example. Sometimes you will find on the altar or its retable, electric candles, artificial flowers and other articles of this nature. Only natural candles, real flowers and other things of nature are in place on the altar however.

Other atrocities are sometimes found in the chancel, such as projection screens for movies, tinsel devices, crepe paper and similar shoddy ornamentation which embellish the chancel at Christmas, Easter or other festive days. These things are for the parish house, the fellowship hall or the small church basement, but never for the chancel unless it be in a one-room church. Out of place, too, is false decoration such as painted stone work or painted draperies.

In the chancel, with its altar, pulpit and lectern, let everything be straightforward, simple and natural. This will give to the chancel pure beauty and simple, honest religious expression.

Preachers in Print

Pulpit Communication

IN view of the fact that over 96 per cent of our American families own one or more radios and one family out of every four now has a TV set, the modern preacher faces a congregation that is being subjected to pressure by the forces of mass communication. Whether he likes it or not, the preacher's ability to communicate the Christian message from the pulpit is compared favorably or unfavorably by his people with the communication techniques they observe in the other areas of their daily lives.

This means the minister must give more attention than ever to his preaching content and technique. Two Methodist authors have written timely volumes to help us at this point. YOU CAN PREACH! by **G. Ray Jordan** (Revell, $2.50) deals with the whole task of building and delivering the sermon. Dr. Jordan utilizes his wide experience as a preacher and writer in this thirteenth volume to come from his pen. As professor of homiletics and chapel preacher at the Emory University school of theology, Atlanta, he has included rich resources which will be helpful to seminarians of every denomination. Experienced ministers will find his chapters "The Preacher and His Books," "Introduction and Conclusion" and "Line of Discovery" stimulating aids toward sermon improvement.

The second publication, ★THE EFFECTIVE MINISTRY OF PREACHING AND PUBLIC WORSHIP, by **John J. Rudin II**, is an 81-page, 8½ x 11" workbook that will be most valuable to ministers who want to improve their abilities as preachers and leaders of public worship. It is designed to be used in cooperation with a critic assistant, who Dr. Rudin suggests may well be the minister's wife. Since many ministers expect their wives to serve as their sermon critics anyway, one of the volume's greatest benefits will be the well organized check list provided for this purpose.

For ministers who want to re-examine their preaching in the light of modern communication demands, this workbook is a must. It is filled with practical, vital guidance which will help the minister lift his preaching to a higher level if he is willing to invest from two to five hours a week for this purpose. Most homiletical volumes consist primarily of good advice. This is a practical attempt to help men in the pastorate by getting them to practice some of the basic principles of effective preaching until they have become a definite part of their professional skills.

Of special value to nearly every minister will be the sections "Make the Most of Your Voice" and "The Seven Essentials of Sermon Preparation."

Readers will find included the nine-page reprint of Harry Emerson Fosdick's *Harper's* magazine (July 1928) article, "What Is the Matter with Preaching?" which is alone worth the price of the book, and which, incidentally, is not stated in the printed copy. It can be secured, however, by writing directly to the author, who heads the department of speech at the divinity school of Duke University, Durham, N. C., The price is $1.50.

ALTON M. MOTTER.

ROUNDUP

THE GOSPEL OF GOD. By **Anders Nygren.** Westminster, $2.00. Nygren, the well known Swedish clergyman, wrote this "pastoral letter" after his ordination as bishop. We are told that it is a custom for new bishops in Sweden to write such letters to their diocese. This "letter" is a book of eight brief but weighty chapters that deal with the message of the minister, the purpose of preaching, the meaning of the sacraments, the nature of the church, and many other subjects that relate to the calling and work of the preacher. Laymen as well as preachers in the diocese of Lund are reading this "pastoral letter," we are told. It would be an interesting experiment if an American clergyman were to make Bishop Nygren's "letter" the basis for a course of study with his laymen. The bishop sees great difficulty ahead for the church. Ministers may come to doubt the validity of their call. But in the midst of all the uncertainties and external opposition there is one thing that will make the minister strong—the remembrance of the great message he has to preach. That message is the peace of God in Christ Jesus. "God's peace is not merely a beginning, or an introductory word, but it is just in itself the true and proper gospel-proclamation. . . . It is not we who are to protect peace, but rather it is peace which is to protect us. . . . It is not we who uphold the gospel, but the gospel which upholds us."—*Hampton Adams, Union Avenue Christian, St. Louis, Mo.*

★MONDAY TO FRIDAY IS NOT ENOUGH. By **Frederick M. Meek.** Oxford University Press, $3.00. These 25 sermons on Christian responsibility by the minister of Old South Church, Boston, will prove an interesting and valuable addition to every minister's library of contemporary preaching. Even the titles of Dr. Meek's sermons are pleasingly provocative, urging the reader to an adventure in ideas before he begins the sermons themselves. Here is scholarly preaching at its best, packed with insight and information, but lucid and always carrying conviction. Like the unusual paragraphing of the book, the fresh, apt illustrations greatly increase the value of the volume to those who will use it as a source book.—*Joseph S. Johnston, Epworth Church, Norfolk, Va.*

THE SCANDAL OF CHRISTIANITY. By **Emil Brunner.** Westminster, $2.00. The Andrew C. Zenos lectures delivered in October 1946 at McCormick Seminary are now published. A remarkably complete statement of Brunner's theological position. Requires clear thinking. Stimulating and debate-provoking. "Something has happened in us . . . we have become . . . sinners" (p. 15). "Just as sin has happened, so forgiveness must happen" (p. 17)). ". . . only by an intervention of God . . . can communion with God be established." "To acknowledge historical revelation means to acknowledge that the truth is not in us . . . that the breach between God and us is of such a nature that we can do nothing about it" (p. 22). "The message of forgiveness of guilt in its New Testament form as the message of forgiveness through the atoning death of Christ is therefore the great scandal or stumbling-block for modern man" (p. 92).—*W. B. Bryan, Minneapolis, Minn.*

(★★★★You can't afford to be without it; ★★★Unusually valuable to the preacher; ★★Above average in its field; ★A good buy; No star, depends on your taste and need.)

Books Preachers Are Reading

November	December	This Month	*An analysis based on reports from leading religious booksellers and from the reading of the Pulpit's distinguished editorial associates and book reviewers.*
1	1	1	**The Life We Prize.** *Elton Trueblood. Harper,* $2.50
2	2	2	**Communism, Democracy and Catholic Power.** *Paul Blanchard. Beacon Press,* $3.50
3	4	3	**Strengthening the Spiritual Life.** *Nels Ferré. Harper,* $1.00
4	3	4	**Basic Christian Ethics.** *Paul Ramsey. Scribners,* $3.75
5	5	5	**Wake Up or Blow Up.** *Frank C. Laubach. Revell,* $2.00
		6	**Letters to Young Churches.** *J. B. Phillips. Macmillan,* $2.75
6	6	7	**Monday to Friday Is Not Enough.** *Frederick M. Meek. Oxford,* $3.00
	10	8	**Rediscovering the Bible.** *B. W. Anderson. Association Press,* $3.50
	8	9	**The Interpreter's Bible,** *Vol. VII. Abingdon-Cokesbury,* $8.75
	9	10	**Christ and Culture.** *H. Richard Niebuhr. Harper,* $3.50

The Editor's Page

The Event of the Month

THE FIRM leadership of the National Council of Churches in opposition to the appointment of an ambassador to the Vatican is especially heartening to those who recall the extended controversy that was necessary to convince the Federal Council in 1940 that the appointment of Myron C. Taylor was a violation of the Constitution. The principle of separation of church and state has been greatly clarified in the public mind during the past decade. Promptly and unequivocally Bishop Henry K. Sherrill, president of the National Council, issued an official protest against the new appointment. In an able address at the Atlanta meeting of the council's General Board, Dr. Samuel M. Cavert rightly said that the issue is "not a Protestant-Catholic conflict but a conflict with the President of the United States over sound American policy." He pointed out that the U.S. ambassador to Italy is stationed only a few minutes away from the Vatican, and declared that it would be "a discredit to the Catholic Church to assume that she will share information with our government only if certain conditions of protocol and prestige are complied with." The council did more than make statements. It appointed a committee of six recognized leaders of their several denominations—Fry (Lutheran), Oxnam (Methodist), Douglas Horton (Congregationalist), Blake (Presbyterian, U.S.A.), Lacey (Presbyterian, U.S.), Nelson (Baptist)—to bring the reasons for this united Protestant opposition persuasively to the attention of the Senate where the President's nomination will be either confirmed or rejected.

Vatican Envoy Opposed by United Protestantism

The Book of the Month

THE ONE CHURCH, *by Clarence Tucker Craig. Abingdon-Cokesbury, $2.00.*

THIS BOOK brings the whole cluster of problems with which the ecumenical movement is concerned to the test of the New Testament church. And this church, despite its great diversity on many matters, was one church. The New Testament in which its life is mirrored has recently had a great deal of new light thrown upon it by Christian scholarship. Dean Craig is himself a recognized authority in this field. He discusses such issues as: (1) the historic episcopate and apostolic succession, (2) congregational versus connexional polity, (3) the continuity of the church, (4) infant baptism, (5) the Lord's Supper, (6) the common faith—all these and their implications in relation to the ecumenical goal. Dr. Craig's book gives me another chance to emphasize the vital importance of bringing our problems, not to the New Testament as it was interpreted prior to, say, thirty years ago, but to the same writings as they have been set in the context of a great body of new knowledge. There are some points at which Dr. Craig fails to persuade me—for example, in his treatment of infant baptism—but the whole sweep of his presentation is sound, informative, evangelical and fascinating.

A Thought for the Month

IS IT NOT possible that the churches accept too sentimentally the noble ethical terms in which our government rationalizes and propagandizes many of its political policies? The Christian mind is naturally responsive to any challenging form of idealism. And when the President or some other high official wraps a particular policy in the shining garments of moral idealism, it is easy to accept it as Christian and to thank God that our government is motivated by so lofty a sense of Christian obligation. This, I believe, is a pitfall into which the churches are almost irresistibly led. It can be avoided only by the exercise of an acute practical intelligence which, no less than idealism, is an essential part of Christian morality. We hear from our pupits the oft-repeated phrase, "Our global responsibility." This warms the Christian heart. But just what is the global responsibility of our nation? Is it expressed in Point Four? In the astronomical sums being spent on arming a not too willing Europe? In the Korean war which is clothed in the dogma of high moral duty to uphold the United Nations? In the sentimental response (not yet very general though it may become so) to the suggestion from Italy that we admit another 100,000 Italians further to complicate our troubles with their fellow countrymen already here? In taking sides with Israel at the cost of alienating the Muslim world? Or, to come closer home, is it a moral obligation for the government to take the race problem out of the hands of the states by federal legislation and enforcement? These are only sample questions. But they carry the implication that an affirmative answer is required by high morality. I am raising the question whether the churches and their ministers do not tend uncritically to accept these implications because they come in the dress of idealism. That they do represent ideals is indisputable. But they also represent specific methods of realizing ideals whose results may embarrass the ideals. The churches are under moral obligation to weigh these results before accepting the method as ethically mandatory.

The Moral Obligation Of the United States

Charles Clayton Morrison

For the Record—

THE NOVEMBER elections were mostly pikers compared to the excitement around the Christian Century Foundation's offices as advisory ballots telling us your choices for next year's Pulpit editorial associates rolled in during the past two months. Well, they are all counted now and a feeling of deep satisfaction has taken the place of the excitement of the last weeks. You have overwhelmingly confirmed the wisdom of the choices we made last year after carefully consulting denominational leaders throughout the country. (Just in passing—nothing more, of course—we feel reassured about denominational leaders, too. It's nice to know for sure they really do represent grass-root thinking. There have been times—well, skip it. They were on the ball this time and we can prove it!)

That does not mean that there were not some pretty close races. We were never quite sure until the very end just what the Baptist, Methodist, Brethren, Episcopalian and Presbyterian tally would show. But when the votes were all in every one of last year's editorial associates was renominated, with none receiving less than 93.6 per cent of the total vote cast. Easton Foote lacked only a few votes of getting nominated for a Methodist associate. Several voters wrote on their ballots that they were basing their vote on his series of sermons last year. Other Methodists high on the list were Henry Hitt Crane and Albert W. Shirkey.

Another close vote occurred in the nomination for the one place reserved for the Brethren. Paul Robinson had fleeting competition from Harry K. Miller, Nevin Zook and Wayne Morse. Baptists most often wrote in the names of Edwin T. Dahlberg and Edward H. Pruden. Presbyterian readers had evidently liked the contributions over the years of George A. Buttrick. Other readers thought the Cumberland Presbyterians should be represented and suggested E. K. Reagin. Many readers nominated Bishop Ans or T. P. Ferris as Episcopalians they would like us to invite.

At any rate, even if all the present associates accept the invitation, already in the mails, to remain on the masthead through 1952, we have a lot of good suggestions for the future.

G.E.H.

WITH THIS ISSUE

Alton M. Motter joins the staff of the Christian Century Foundation as the associate editor of this journal and the managing editor of The 20th Century Quarterly. He is the widely known executive director of the Chicago Sunday Evening Club, one of America's foremost pulpits.

The Editors.

The Pulpit

A Journal of Contemporary Preaching

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